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Fewer ordained candidates making long-term commitments to CRC World Missions

Alan Doerkson

GRAND RAPIDS, Mich., THUNDER BAY, Ont. — Although Christian Reformed World Missions' short-term programs have been growing rapidly, fewer ordained candidates are showing interest in long-term mission work. According to some Reformed sources, there are several reasons for this: a generally greater interest in short-term rather than long-term mission work; a shortage of pastors in the CRC in North America; and increased interest in working with other missions besides CRWM.

"Short-term interest is growing by leaps and bounds," says William Van Tol, executive director of the World Missions Committee, based in Grand Rapids, Mich. This year, 150 people have been involved in CRWM's short-term programs, compared with 30 or 40 ten years ago.

But the pool of candidates for

long-term mission work has declined in the last year or two, Van Tol admits. This year, only two ordained candidates applied for long-term work with CRWM. Not all CRWM missionaries need to be ordained, says Van Tol, and some missionaries become ordained later on.

Partnerships

In years past, CRWM focused on long-term work, but now the agency has diversified and offers a number of short-term programs such as summer missions (usually for eight-and-a-half weeks each) and short-term projects (from three months to one year). CRWM also has some partnership programs with other mission organizations, in which CRWM will send out missionaries as associates with the other organizations, such as the English Language Institute in China. "That's a growth area," says Van Tol. He adds that short-

term missions are "the growing market for those who retire."

Interest in other missions

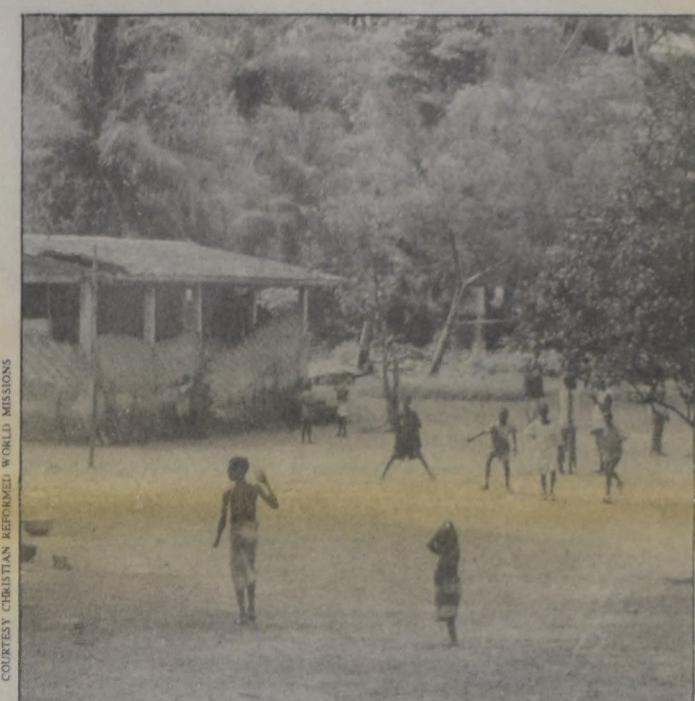
In contrast to short-term programs, CRWM's long-term missions require a commitment of at least 10 years service.

One possible reason for the decline in long-term mission candidates is that some are going to other missions. But Van Tol says most of the people doing this are not ordained.

Many Christian Reformed missionaries have gone to work with Wycliffe Bible Translators, he says. "Wycliffe has become the second-largest sending agency for the CRC. About 80 Wycliffe members are Christian Reformed." This is partly because many Christian Reformed people have an interest in biblical scholarship, Van Tol says.

Christian Reformed people in general still have a strong interest in missions, Van Tol

See SHORTAGE page 13...



COURTESY CHRISTIAN REFORMED WORLD MISSIONS
The town of Foria, in Sierra Leone, with the home of CRWM missionaries Paul and Mary Kortenhoven on the left.

C.S. Lewis' home becomes a study/retreat centre

Marian Van Til

OXFORD, England — Say "The Kilns" and many Christians around the world will immediately say, "C.S. Lewis." That great Christian writer and

scholar lived at "The Kilns" in Oxford, England, during much of the time that he taught at Oxford University, and he kept the home when he later taught at Cambridge. It was Lewis's from

1930 until his death on the same day U.S. President Kennedy died in 1963, November 22. "The Kilns" reflects the English propensity to personalize homes or estates with names, and comes from the fact that there was at one time a brickworks on the property.

A study centre, not a museum

Though The Kilns has had a less-than-illustrious history in the 33 years since Lewis died, a four-year restoration project on the house and grounds is now just short of completion. The project has been carried out by the C.S. Lewis Foundation of Redlands, California, with the help of some major donors and the blessing and encouragement of Douglas Gresham, Lewis's step-son.



WYNNE DE JONG
The back of The Kilns, showing scaffolds for repair of the chimney.

around the world will be able to apply to live and work at The Kilns while in Oxford on short- or long-term study residencies," says C.S. Lewis Foundation director Stanley Mattson.

See related story page 2...

In this Issue

- "The Spitfire Grill" is an uncommon film p. 7
Six adult CRC members talk about their singleness p. 10

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News

C. S. Lewis lovers enjoy vacation with a purpose

Marian Van Til

OXFORD, England — There was much restoration work to be done to The Kilns, C.S. Lewis' former home, since it had not only been greatly altered but had fallen into some disrepair. The

his brother, Warren, had sold the house. The couple who bought it "basically gutted it and changed the whole inside, including filling in the fireplaces," says Wynne de Jong, 35, of Toronto, who joined the Phase III work

Eindhoven, the Netherlands.

De Jong says that the VWAP team members were people "well-versed in Lewis' literature and with a passion for his work." Most other members of her group had gotten enthused about the project by hearing Stanley Mattson talk about it on one of his speaking tours across the U.S.; de Jong hadn't had that opportunity.

Something in return

Teams were generally made up of 15 to 20 people at a time. Individuals stayed from one to six weeks each, and some came back a second time. Team members slept either at The Kilns itself — a great thrill, they agreed — or at a nearby mansion rented for that purpose. De Jong stayed at The Kilns in what had been Lewis's sitting room on the main floor, overlooking the garden. It was where he wrote the original version of *Prince Caspian* from *The Chronicles of Narnia*.

The foundation wanted good workers, but also wanted each team member to take something positive away with them. Thus, among other things, the teams took long walks (in many of the places where Lewis, a great walker, strode), visited pubs he frequented, got acquainted with the environs of Oxford University, went to the church Lewis was a member of and visited his grave there.

"Lewis's writings have changed countless people," says



Wynne de Jong prepares to help insulate the attic at The Kilns.

de Jong, including herself. She's been hooked on Lewis ever since as a child she first became acquainted with the *Narnia Chronicles*. "Because of that, you feel such an affinity for The Kilns the minute you walk onto the project," she explains.

His spirit was there

She talks about the impact of the experience:

"On some trips you take, you forget what you're doing or why. But this was more than gratifying. You were bringing a place back [to the way it was]. It was a privilege to work there. It sounds corny, but you feel his

spirit there. When you're there, you feel like reading him, devouring his books. It makes them even more meaningful."

De Jong's group pretty much "finished off" the restoration project, she says. They painted the kitchen and moved in the stove, insulated the attic, did gardening, took down scaffolding and cleaned up a lot of construction debris. It was gratifying, too, because you could see immediate results for your efforts. They were amazed, says Wynne, when shown slides of the whole project from the beginning. "It really was a mess. You could really see what had been accomplished."

In the late '60s part of the property was severed and turned into a subdivision of five or six houses. Another house sits on a severed lot which abuts the back garden. That house is owned by an elderly woman sympathetic to the restoration project; the C.S. Lewis Foundation hopes to be able to buy the house in the relatively near future. The pond Lewis swam in at the back of The Kilns, sometimes with his friend J.R.R. Tolkien, is, fortunately, still part of the scene.

The Kilns, will, of course, never be exactly like Lewis knew it, but the fact that it will now be used for study and contemplation is gratifying not only to those who worked to restore it, but to countless C.S. Lewis aficionados worldwide.

De Jong was surprised to learn that Lewis is more highly regarded outside England than inside it. That fact goes all the

See LAUGHING page 3...



Wynne de Jong's "Vacation with a purpose" crew members.

C.S. Lewis Foundation decided that a great way to get that work done would be to call on C.S. Lewis lovers from all over who would be inspired by the task, mundane as parts of that task were.

So, beginning in 1993, the foundation devised a "Vacation With a Purpose," (VWAP) and circulated brochures and placed ads in Christian publications to attract people willing to join a work crew for a summer or part of a summer.

Shortly after Lewis's death,

crew this past summer from July 26 through August 4. When this couple put The Kilns up for sale in the early 1990s, the C.S. Lewis Foundation bought it through its English counterpart, The Kilns (Oxford) Limited.

Wynne de Jong saw one of those brochures. And so did hundreds of other people. With such an overwhelming response, the foundation chose participants based on their skills and their stated reasons for wanting to be involved.

Choice of trades

In addition to at least six jacks- (or jills-) of-all-trades, each summer there were needed two cooks, one electrician, one plumber, two finish carpenters, one mason, one senior interior decorator, two general carpenters, one senior landscaper, three gardeners, three painters, two seamstresses, one wallpaper-hanger and one nurse/doctor.

De Jong, who is the regional cardiac care co-ordinator for Centenary Health Centre in Scarborough, Ontario, went as the nurse for her crew. She is a member of First Christian Reformed Church in Toronto and was the only Canadian on this year's team. The others were Americans, with the exception of one woman from



Headington Quarry Parish church, which Lewis attended. Lewis' grave is the second one in, at right.



Wynne de Jong

News

Laughing at our humanness



The pond behind The Kilns where Lewis swam — sometimes with his friend J.R.R. Tolkien.

Ontario distributes fox vaccine and raccoon baits

TORONTO (OMNR) — Ontario's Ministry of Natural Resources will conduct an aerial distribution of vaccine baits to immunize foxes against rabies from Sept. 23 to Oct. 3, 1996.

Three ministry Twin Otter aircraft will drop 1,079,000 fox rabies baits over 53,620 square kilometres, which includes parts of southwestern Ontario west of London, central Ontario as far north as Gravenhurst and eastern Ontario as far east as Napanee. Baits will not be dropped over residential areas or near farm buildings or houses.

'Rabies vaccine, do not eat'

The baits are yellow and have a distinctive chicken-cod smell. Each bait measures 3.5 by 3.5 by 1.5 centimetres and contains a blister pack of liquid rabies vaccine for foxes. Each bait carries an identification label that reads, "Rabies Vaccine, DO NOT EAT," along with the MNR Rabies Unit telephone number. The public is asked not to touch the baits.

Also during the last week of September, as part of continuing research in raccoon rabies prevention, MNR will be dropping 98,000 cream-colored raccoon baits in Huron and Bruce counties.

The raccoon baiting drop will be used to determine the rate at

which raccoons feed on the baits during the fall as compared with summer. The summer bait drop was conducted August 19. The baits contain tetracycline, which allows the researchers to determine which animals have eaten the bait.

The raccoon baits will also be used to orally vaccinate foxes in the area against rabies. A blister pack in the bait contains a rabies vaccine that will immunize foxes that eat the bait. That vac-

cine however, will not immunize raccoons. To date, there is no oral vaccine available to immunize raccoons. An American-made oral vaccine is currently being tested on raccoons in the United States to determine whether this would be an effective means of controlling rabies.

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... continued from page 2

way back to Lewis's conversion to Christianity, which was not seen as a positive thing by most of his fellow scholars, nor by many English critics. Yet his influence is still evident.

At a neighborhood tea sponsored by the C.S. Lewis Foundation, held so that neighbors could become acquainted with the project and its purpose, de Jong and her crewmates were delighted to meet some people who knew Lewis: a few former students, an elderly man who was a near contemporary of Lewis's. There was also a bookseller who, for the sake of the VWAP crew, was selling Lewis's first editions and even some signed copies at low prices.

Another interesting aspect of the VWAP experience was simply getting to know the other members on her diverse team,

says de Jong. People were from a variety of denominational backgrounds and ranged in age from a retired couple to a 22-year-old U.S. Marine. It was sometimes a challenge to act as a team. One woman had personal problems which affected the group. Another was on high doses of medication for depression.

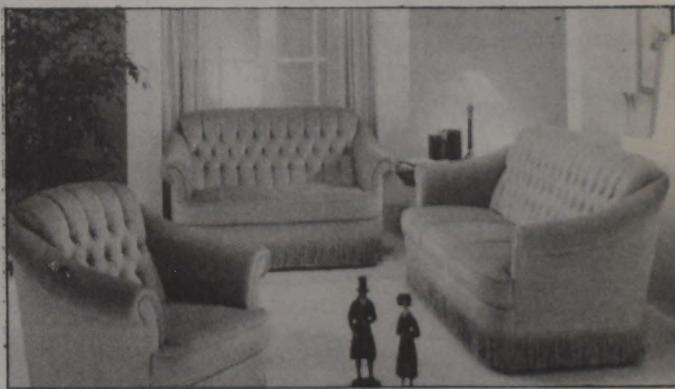
De Jong seems to have taken it in stride. "When you travel, you meet yourself," she quotes. "You take your problems with you. Lewis would have laughed at the very humanness of it."

Such problems didn't dampen people's spirits. De Jong concludes: "It was one of the best things I've ever done. I've never spent a better time. It was a focussed time because it was short. It makes Lewis's literature much more rich to me. It was wonderful."

Thinkbit

"It costs God nothing, so far as we know, to create nice things; but to convert rebellious wills cost Him crucifixion."

C.S. Lewis in *Mere Christianity*



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Editorial

It's better to marry young than to sizzle old

In this week's issue, Anne Van Aragon Hutton has invited six unmarried adults to talk about the single life. These young adults are delaying marriage, which is not an uncommon thing to do these days, for a variety of reasons. Why that is so has very much to do with the society we live in and the lifestyle young people, especially educated young people, choose.

Career demands and job mobility keep young adults from settling down early in their lives. In the meantime, they have plenty of opportunities to meet members of the opposite sex without having to form committed relationships. What might make them extra cautious about committed relationships is the fact that so many marriages break down in society, even in the church. And then, the older these singles become the more they settle into a groove of independence. How does one fit a stranger into that comfortable, self-determining mode of living?

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But there's one question that some of us must be asking ourselves. How do single adults deal with their sexual urges? How can they live a life of celibacy unless they have what the Apostle Paul calls the *gift of celibacy*? We would venture to say that most young adults don't have that gift. We would suggest that most of them struggle with the reality of what to do with their awakened passions.

Wrong time for delay

This question becomes all the more pertinent in a society that flaunts sexual images in magazines, bars, advertising and movies, and on Internet, beaches and streets, not to mention in pornographic material and strip joints. Some of this exhibitionism is blatant and teasing; some of it, more subtle and suggestive.

The irony is that 50 years ago, when most young people were married by the time they had reached their mid-20s, these temptations did not exist unless one made a determined effort to search them out. In the '40s, one could go for weeks or months without seeing so much as a titillating sight of whatever it is that turns people on. Today, when so many young adults wait with marriage until they are in their 30s, the environment is sex-soaked and people assume that dating includes sexual activity. What gives?

Consider the options

One could make the assumption that many young adults, also those in the church, are either sexually active or they engage in masturbation. Parents would like to think that their children abstain from any such activity. But that is often wishful thinking. The most acceptable course to those realistic enough to understand the problem may be that single adults use masturbation as a form of relief.

But what about sexual activity between unmarried people? Very little needs to be said about the sinful nature of casual sex. We trust that Christian young adults do not engage in that low expression of intimacy. But what is expected of Christians in a more serious or even committed relationship? What do young adults themselves consider acceptable?

From discussions we have with church leaders we get the impression that sexual intercourse even among Christian young adults is fairly common. One of these leaders encouraged us to "open that closet." Why is it so common? Is it because movies tell us that sex is all part of the exploration and adventure of dating? Is it because we need to know whether or not we can perform? Or is it simply a giving in and not knowing how to stop?

In connection with that, why is the term "fornication" so seldom used? One hardly hears anyone refer to it anymore. The term "adultery" we still understand. But "fornication," defined in the dictionary as "voluntary sexual intercourse

other than between a married couple," is probably out of use because the term suggests something nasty. "Pre-marital sex" is a much more neutral and less threatening term.

Upholding the norm

Raising these questions is not an attempt to single out fornication as a special kind of sin that deserves public shaming. Nor is it a question of laying down rules in a legalistic way. The complexity of single life is something we should all try to understand. Certainly when young adults are in a committed relationship and "go too far" we do not suggest that one should make a big fuss about that. But we would like to think that the norm of chastity, as it is laid out in Scripture, can still be honored, even in the violation of it. It's one thing to sin and to admit that it is sin; it's quite another to rationalize the sin away and consider it a "natural" or "human" thing to do.

Fornication is not something we should quietly condone, even if the couple is in a serious relationship. Those who have stepped across the line more than once may still want to reconsider. For such couples chastity-based education recommends what is called "a second virginity" — a new beginning of chastity. In a faith community that believes in forgiveness, it's never too late to put a stop to sinful behavior and to promise each other abstention until marriage. That way a couple's eventual sexual union can receive the blessing it needs, and guilty consciences can be put to rest.

Rampant immorality is a good reason

On the whole, however, we believe that delaying marriage far beyond the time that a person becomes sexually active and mature is not a wise thing to do. Consider only the matter of childbearing, which for the sake of the eventual offspring should take place when the mother is in optimum health.

But we were addressing the sexual urges that in normal circumstances seek expression. It's not for nothing that Paul advises people to get married rather than to burn with passion (1 Cor. 7:9). One of the reasons used by Paul is the widespread nature of immorality in his time: "Since there is so much immorality, each man should have his own wife, and each woman her own husband" (verse 2).

If that is Paul's advice in a time when sexuality was not as blatantly portrayed as it is today, and fornication and adultery were not yet sanctioned by personal-fulfilment theories, how much more should we say to young people today: If it is at all possible, and a not-yet-perfect but suitable partner is available to those who do not have the gift of celibacy, get married. Why put so much emphasis on career and freedom?

Let's hear from young adults whether any of this makes sense to them. **BW**

Letters

It all started with *huisbezoek*

Thanks very much for the sprightly correspondence between Mary VanderVennen and Adrian Peetoom about small groups (Sept. 6). They honestly tackle the issue from personal and communal perspectives and thus give us a continually needed antidote for the fatal disease "What's in it for me?" church selection.

As I was reading their conversation, it occurred to me that the venerable Reformed institution of family visiting has helped set the foundation for small group ministries today.

As far as I know, family visiting remains unique to the often regrettably fractious Geneva-descended Reformed churches. No colleague I have ever met outside that group knows of family visiting as an official church function, undertaken by the church council, consisting of lay members. "Official visits" to families or to the sick are done almost exclusively by professional staff in other denominations.

A worthy idea

Historically, family visiting began as a consistorial task to help develop biblical literacy, in addition to being a spiritual check-up. In recent years, because of effective educational programs, family

visiting evolved to cover only the latter function. Although it can deteriorate into an hour of hockey talk or church griping, perversion of the practice does not discredit this worthy idea. In any case, lay initiative is one cornerstone of the small-group movement that has taken root in many denominations.

The theological basis for family visiting is the idea that because we in the church are individually accountable to God, we are mutually accountable to each other. This, too, sounds like small-group thinking. When we in the church say yes to God, we give the church permission to meddle in all parts of our lives in order to hold us accountable.

An old formula

Creative elders have made the link to small-group philosophy before the term was used as it is today. Those elders have met not only individually with the people in their districts, but have also regularly invited selected groups to meet for coffee, prayer or study. That is an old formula for lay ministry which current small-group ministries also strive to develop. And to think that we saw it all start with *huisbezoek*.

Now back to Mary VanderVennen.

Since she joyfully flaunts her well-deserved retirement, I sincerely hope she soon gets tired of *not* counselling and again unwraps her gifts in her church as a leader of a small group for introverts who will meet. Or maybe, if her congregation

is wise, they'll elect her as elder in charge of family and member visits — and small-group development.

James Dekker
Pastor, Hope CRC
Thunder Bay, Ont.

A premier's dream

There it is, right on the first page of the August 30 issue. The answer to all provincial deficits.

The article on New Brunswick prison reform briefly noted the fact that the cost per prisoner in that province was \$27,000 whereas in B.C. it costs \$41,000 and Ontario a whopping \$48,000 per inmate.

So, this is how I figure it.

We in B.C. and Ontario sell all our prisoners to New Brunswick. We pay New Brunswick, let's say, \$30,000 for each one. That gives them a little profit to apply to their deficit. Allow about \$2,000

for shipping the clients and another \$5,000 per year to transport their friends and relatives for visits (a real boost to the airline and hospitality industry). That makes \$37,000 per inmate. Ontario saves \$11,000 and B.C. \$4,000 per inmate, which they can apply to their deficits. And the clients? They get to be part of a progressive penal system. A win-win-win situation for all.

Must get a memo off to the next premiers conference.

Harry VanDyke
Cambridge, Ont.

Buttermilk is mighty good

Just a note to let you know how much I appreciated Mr. Vander Galien's recipe for buttermilk. I've already used it and it was a success.

Mrs. P. Poortinga
Jarvis, Ont.

That's in the Bible?

"The shopper says, 'That's junk — I'll take it off your hands,' then goes off boasting of the bargain."

Proverbs 20:14, according to the new paraphrase *The Message*

Editorial

Hey, Rabbi, use my umbrella!

Drawn to the uniqueness of witnessing the inauguration of a new Torah scroll in our local synagogue, I decided to don a yarmulke and with my wife enter the sanctuary of the B'Nai Israel Congregation in town. One of our neighbors attends the synagogue, and the rabbi and his family walk past our house every Saturday morning and afternoon. Besides, I'm always attracted to this ancient religion that fostered the Savior of humankind.

But whenever I probe a little deeper into this faith and its people, I often end up being disappointed either by the legalism of the more orthodox believers or the superficial observance of the nominal adherents.

Let me give an example. While my wife and I were watching the proceedings, we struck up a conversation with an elderly Jew. He was not religious, he told us. He believed in being kind and doing good. Then he told us that he was handsome, intelligent and rich. "But," he added, redeeming himself (at least at the level of human relations), "I'm also a liar." He had a twinkle in his eye, but I missed the lustre of a deep faith.

Later on, outside, I asked another senior member of the synagogue whether he knew where the scroll containing the book of Isaiah was kept. He thought it was part of the Torah, until I reminded him that the Torah was only the first five books of Moses.

As for the legalism: the rabbi of the local synagogue is orthodox, unlike most members of his flock. The other day he walked past our house while it was raining fairly hard. "Hey, Rabbi," I shouted, "You need an umbrella!" "Yeah, I wish," he replied. "You can borrow mine," I shouted back, while waving the item in question. "No, thanks" he answered. I later found out why he refused the offer. Carrying an umbrella on the Sabbath is work and therefore forbidden.

After the ceremony at the synagogue, I found myself in our church singing the hymn "Christ is the world's true light." Especially the words "Freedom her bondage breaks, and night is turned to day," made me feel grateful that Jesus, the Messiah, has come and put an end to all this legalism and superficiality.

BW

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Family/Society

Doooyeweerd conference: a tribute to a Christian man and philosopher

Ralph W. Vunderink

GRAND RAPIDS, Mich. — What a pleasure it was to share in a stimulating discussion about the legacy of a Christian thinker! Those who participated in a conference concerning the lasting value of the Christian philosophy of Herman Doooyeweerd felt they had feasted on a banquet of the mind.

For four days (June 3-6) about 30 people, mostly teachers at colleges and universities, sat probing the various aspects or "spheres" of God's created reality on the beautiful campus of Redeemer College at the foot of hilly Hamilton, Ont.

Participants talked about art (about beauty and its lack thereof), about "I, myself, and me" (the broken lives of the mentally ill — "I am not myself," "I don't know myself"), about biology, history and much more.

Setting the record straight

The speaker from New Zealand presented the most significant paper. Doooyeweerd is known as a philosopher, yet he was a professor of jurisprudence for over 30 years and wrote a three-volume encyclopedia of jurisprudence with long awaited publication. Now that the English translation is nearing completion, Doooyeweerd may get his due posthumously — recognition in his own field of expertise.

New Zealander Alan Cameron spoke on "The Implications of Doooyeweerd's Encyclopedia of Jurisprudence for Legal Theory and Practice in Common-Law Countries." He noted that Doooyeweerd distinguishes between the factual side of a physical event and its normative character. For example, a person driving a car fails to stop and runs into a car ahead of him or her. This fact can easily be seen — a collision. But there is more to this causal happening. The driver failed to stop. It was his or her moral obligation to slow down.

Doooyeweerd told once another story, Cameron said. A fall from a tree is the physical cause of the death of one below. Does that mean that the one who tumbles down is legally guilty of the death of said person? Not necessary, if it was done unintentionally.

The most fruitful hour was spent Tuesday evening when each participant voiced personal pros and cons of Doooyeweerd's philosophy. Toward the end of this session convener D. Dannie Strauss from South Africa took note of the peaceful exchange of opinion, conducted in a spirit of mutual acceptance.

Challenges remain

There were also discussions concerning the relation between faith and philosophy. All the papers dealt with the creation

ordinances — the various spheres of God's good creation. There was little mention, however, of the fall into sin and redemption in Jesus Christ. Given that the conference was held at Redeemer College, participants might have expected at least one session to have been devoted to the encompassing redemptive work of our Savior.

Limiting words

The nature of religious language remains a tough nut to crack. Doooyeweerd maintained (and many in the conference echoed his view) that human words about God (for instance, that God is love) are taken from the created world (in this case, from the "moral modality"). These apply to God, but only as limiting words, not to God as God. Christian theologians have said human words apply analogically to God, because there is a basic analogy between the Creator and the creature (even though the Creator is the source of the creature, and thus greater).

In a related context, participants wondered what the psalmist meant when he compared God to a shepherd (Ps.23:1). In what sense did he intend the metaphor? Human beings have some idea what a shepherd is; how can God be said to be a shepherd? Doooyeweerd has rejected the so-called analogy of being between God and humans in favor of the analogies of faith.

Many participants agreed there is a need for a fruitful working out of a Christian theology on the basis of Doooyeweerd's Christian philosophy. The late Dr. Gordon Spykman made an attempt to that effect in his *Reformational Theology: A New Paradigm for Doing Theology*. But others are needed to build on that impressive foundation.

Ralph W. Vunderink is a senior lecturer at Aquinas College, Grand Rapids, Mich. He lives in Jenison, Mich.



Marian den Boer

Saved by grace

I think it was the lure of prizes that led me to suggest to three friends that we enter the third annual Calvin Christian School golf tournament. It didn't matter that I hadn't played more than six holes of golf in my life — my teammates were almost as unskilled. Besides, ladies were especially encouraged to come to this particular fundraiser.

It didn't even matter that I would be about seven months pregnant during the tournament — I would simply have to bend over a little further on the swing to make sure my arms cleared my stomach.

The week before the September tournament we four women were quite prepared. We had arranged for an early tee-off time so as not to be playing in the heat of the day. Of course we would wear hats and bring our sunscreen, along with plenty of golf balls.

Second thoughts

Twelve hours before the big game my carefree attitude changed dramatically. I kept waking up throughout the night to the sound of the wind whistling outside the bedroom window. I heard rain. When I dozed, I dreamt about a snow-covered golf course, about ducking flying golf balls, about climbing huge hills and walking miles up and down to tee-off locations that weren't there.

An hour before tee-off time I was still tossing about in bed. The phone rang. Marty answered. It was a teammate phoning to say she would be picking me up within 40 minutes, and to bring a raincoat.

Obviously she hadn't read the front of the morning paper which held a warning about the tail-end of Hurricane Fran set to hit our area.

As I scurried around looking for rain gear large enough to cover my pregnant stomach, the phone rang again. By this time the rain was coming down in buckets. "You can go back to bed," the kindly voice on the line proclaimed. My relief was overwhelming. I was saved.

Not by works

The organizers had decided simply to host the tournament dinner scheduled for that evening. At the dinner there would be a draw for the prizes. Each would-have-been participant would also receive a coupon to play the course some sunny time.

That evening my husband, Marty, and I banqueted among friends in a large, dry auditorium. There I was — enjoying a great meal and waiting for my number to be called so I could choose a prize, even though I hadn't set foot on the golf course. It occurred to me that this is what it means to be saved by grace. When Jesus died on the cross for me, he went the 18 holes in the hurricane, and I got the prize.

Marian den Boer lives with her husband Marty and five children in Hamilton, Ont. She is planning to go golfing with her teammates within the next few weeks. Any golf tips would be sincerely appreciated.



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ARTS & MEDIA

The Spitfire Grill

A Catholic charity produced this redemptive story about starting over



Marian Van Til

Rated PG. Stars Alison Elliott, Ellen Burstyn, Marcia Gaye Hardin, Will Patton, Kieran Mulroney. Written and directed by Lee David Zlotoff.

The Spitfire Grill is an unusual movie in several respects. First, how it came to be is probably unique in the annals of film production. Second, it is rare among current films in that it is a story of human brokenness and redemption told in a life-affirming way which understands our human predicament.

A decade ago, a Mississippi-based Catholic charity called the Sacred Heart League decided that it would produce a major film as a fundraising project. During the following 10 years or so, Sacred Heart collected capital needed for the project and was on the look-out for a suitable script.

It was decided that the script need not be overtly Christian, but it had to have a redeeming message and espouse values with which they could agree. When they found Lee David Zlotoff's *The Spitfire Grill*, they invested the \$6 million they had raised, and production on this low-budget, high quality picture began.

The producers were able to attract one big-name star, Ellen Burstyn, as Hannah, the elderly widow who owns the Spitfire Grill in a small town in Maine called Gilead. Burstyn (looking

a lot like a late-60ish Katherine Hepburn) puts in her usual solid performance. But the other acting is equally good. Alison Elliott, in her debut in a starring role, gives an excellent, nuanced performance. She gradually convinces us to trust, and then care about, a character we might not be inclined to like: Percy (for Perchance) Talbott has just been released from the nearby state penitentiary. (We eventually find out why she did time.)

Hannah takes a chance on "Perchance" by agreeing to give her a job at the Spitfire and giving her room and board. The plot then revolves around Percy's readjustment to normal life in a small town, and the varied reactions to her by the townspeople, including her developing relationship with Hannah, a potential romance with a young guy who takes a shine to her, and a growing friendship with the wife of Hannah's nephew (the nephew distrusts Percy and is determined to prove that those who have confidence in her are naive).

Percy's stay in Gilead makes an impact on all of them, and the town learns a hard lesson in the process. A subplot involves Hannah's lost son Eli, who fought in the Vietnam War.

A townful of biblical names

Anyone well-versed in Scripture can't help but notice the Old Testament names peppered

throughout the film. There's Gilead, of course, named after the ancient biblical city which was noted for the production of healing balms, myrrh and spices. Will this modern Gilead be a source of healing? (The black spiritual "There is a Balm in Gilead" is used to good advantage at two very different points in the film). Then there's Hannah (a particularly well-chosen name for her, with an obvious parallel to the biblical Samuel's mother); her son, Eli (another interesting choice); her nephew, Nahum; a townsman named Meshach (remember Daniel's friends in the fiery furnace?). Even "Perchance" makes one think of that word as used in the King James Bible, especially when Abraham pleads with God over Sodom and Gomorrah: "If, perchance, there be 50 righteous souls...". That word as a name for a person who gets a second chance and gives others new chances seems somehow appropriate.

Letting the names and pictures speak

The names, and the cross earrings and necklace worn by Shelby, Nahum's wife, are the only biblical references, and they occur without comment. Shelby, however, does go frequently into the town church, now closed for lack of a minister, to think and pray; she invites Percy to do the same. The implications of the closed church and lack of spiritual leader in the town are left for the viewer to ponder. (And why are the biblical names from the Old Testament?)

Vermont stands in for Maine in the film. Since both states have miles of treed mountains, craggy ravines, fast-running rivers and waterfalls, you don't suspect *The Spitfire Grill* wasn't filmed in Maine. Because much of the filming occurred outdoors, in three different seasons, the landscape is stunning and virtually becomes a character in the film.

There's no wasted dialogue. Writer-director Zlotoff captures well the to-the-point speech and no-nonsense attitudes of these



Alison Elliott, Ellen Burstyn and Marcia Gaye Hardin as Percy, Hannah and Shelby.

Maine folk. For example, early in the movie there's this short, subtle scene: it's already late evening when the sheriff comes by and asks Hannah to take a chance on Percy. Hannah hesitates, glances across the room at the youthful ex-convict, watches her for a moment, then suddenly, almost nonchalantly, seems to resolve to take the young woman in. In the previous instant Hannah's dog, a beautiful golden labrador, had approached Percy, sniffed, and put his head in her lap, intent on being petted. Then we understand Hannah's simple, unspoken logic: if her dog trusts Percy, Percy must be trustworthy.

A balm in Gilead

Some secular critics have castigated *The Spitfire Grill* as being sentimental kitsch or pseudo-religious drivel. While the film isn't deeply profound, it certainly provokes thought. But because it is gentle, life-affirming and ends with a somewhat unexpected change of heart, and

happiness after tragedy, it is dismissed. That jaundiced view comes from critics who seem to have convinced themselves, and are trying to convince the rest of us, that the bleaker a film's outlook and the more perverse its subject, the more worthy it is as cinematic art. Just who needs the reality check?

The Catholics who produced *The Spitfire Grill* apparently had a positive impact beyond their choice of script.

Alison Elliott has been quoted as saying that "if all financiers did business the way this group of people did business, Hollywood would be a wonderful place. When they found a script that they felt had positive human values, they handed it to the director and kept their mitts off," allowing Zlotoff the artistic freedom to film his script as he conceived it. Elliott laughs about her audition for the part of Percy, which, in Hollywood terms, was "very bizarre," she says: it took place in Zlotoff's living room "for a group of men in clerical collars."

Church

Swiss theologian begins 'distinguished visiting professor' stint at Calvin Seminary

Marian Van Til

GRAND RAPIDS, Mich. — Swiss theologian Dr. Jan Veenhof was named Distinguished Visiting Professor of Systematic Theology by the board of Calvin Theological Seminary last May and has just begun his appointment.



Dr. Jan Veenhof

The appointment covers the fall quarter of the academic year now underway, and the fall quarter of the 1997-98 academic year, reports the newsletter "Calvin Seminary in Focus." Veenhof is filling a gap left by Dr. Neil Plantinga's part-time appointment as Dean of the Chapel at Calvin College. Veenhof's wife, Marianne, is with him in Grand Rapids.

Veenhof normally lives in Thun, Switzerland, and is a pastor in the Swiss Reformed Church into which he was ordained in 1972. In 1973 he succeeded the well-known Reformed theologian G.C. Berkouwer as professor of dogmatics at the Free University of Amsterdam. Veenhof resigned that position in 1990 to pastor a church in his denomination.

Growing up 'vrijgemaakt'

Veenhof's father (Cornelius) was a pastor and theological professor in the "liberated" (vrijgemaakte) Reformed churches in the Netherlands. Jan Veenhof himself was educated in that church's seminary and then completed a PhD at the University of Gottingen. His thesis was on the great Dutch theologian Herman Bavinck's views of revelation and Scripture, which Veenhof compared with the views prevalent in 19th century Dutch ethical theology.

"In Focus" notes that Veenhof has written or edited a number of significant books and articles and his works have appeared in journals in German, Dutch and English, including *The Calvin Theological Journal*. Last year he was co-author with the niece of Dr. Klaas Schilder of a work in which they reflect on being

the children of 'liberated' church leaders and on growing up within that movement. (The article is entitled "Van Vrijmaking tot Bevrijding" ["From 'Liberation' to Freedom".)

Veenhof's teaching at Calvin Seminary will include a doctoral seminar on 20th century Dutch Reformed theology and an elec-

tive on the doctrine of the Holy Spirit (the latter, a subject of special interest to Veenhof). Sometime during his stay he is also scheduled to give a public lecture on a topic to be announced.

"In Focus" calls Veenhof "pastoral, informed, lively and deeply spiritual," and asserts

that the seminary faculty and board are "enthused that a person with Veenhof's breadth of experience and depth of knowledge concerning the Dutch Reformed theological tradition [has joined them] as an adjunct professor."

Calvin College to hold conference on the 'Christian Right'

Phil de Haan

GRAND RAPIDS, Mich. — Calvin College will host an interdisciplinary conference on October 4 and 5 which puts "the Christian Right in comparative perspective." The Calvin Center for Christian Scholarship and the college's political science department are the sponsors.

The conference will bring together Christian scholars from a wide variety of American colleges and universities. Those institutions include Calvin, Akron (Ohio), Georgetown, Georgia State, North Carolina, Notre Dame, Pepperdine and Virginia. Conferees will study the Christian Right in comparative context: across time, different institutional (state) systems and different religious communities.

The study will begin with an historical analysis and conclude with an evaluation, along the way raising such questions as:

~ What is the relationship between the Christian Right today and earlier manifestations?

~ How have the organizational structures and strategies of the Christian Right changed over time?

~ What are the current opportunities and obstacles for Christian Right inroads within black, Catholic and Jewish communities?

~ What accounts for the affinity between many evangelical Protestants and the Christian Right within the American political setting, while such an affinity appears to be lacking in other countries/political contexts?

A variety of viewpoints

The conference will include both panel discussions and speeches. Clyde Wilcox of Georgetown University (Washington, D.C.) will compare the memberships and tactics of the Moral Majority and the Christian Right; R. Scott Appleby of Notre Dame University (Notre Dame, Indiana) will look at the uneasy alliance between Catholics and the Christian Right. Allison Calhoun-Brown of Georgia State will look at the Christian Right and the African-American community, and Mark Rozell of the University of Virginia will examine "the new politics of the Christian Right."

India ministries show aggressive growth

John Lindner

FORT ERIE, Ont. — Indigenous ministries in India are showing aggressive growth in a difficult mission field. One has even determined to double its outreach, according to reports received by Christian Aid Mission, a ministry that focuses on assisting indigenous mission groups.

After reviewing 1995 progress at its annual meeting in March, leaders of the Indian Evangelical Team (IET) decided to double their outreach by the end of 1997. Last year the group's 850 missionaries brought 10,403 souls to Christ and baptized at least 2,453 of them.

"The reasons baptisms are fewer than conversions is because new believers usually face

rejection and persecution from family and friends when they are openly baptized," said Lance Thollander, India Division director for Christian Aid. "Some of them are even interrogated by police to see if anti-conversion laws in some states are violated."

Missionary 'graveyard'

P.G. Vargis, IET director, recently sent the group's first missionary couple to Bihar, a state in India known as "the graveyard of missionaries." One of its workers planted several small churches among the Bhil tribe and is training seven young men from this tribe to be workers.

This ministry, with workers and churches in eight states of India, plans eight short-term

Bible schools this year in addition to its two-year Bible school in Punjab state. They hope to train and send out 250 additional workers this year.

Another ministry in southern India planted eight churches last year, some in areas never before penetrated with the gospel.

"Four of them were planted in Hindu villages of Tamil Nadu, a Tamil-speaking state in southern India," Thollander said.

In the more difficult northern regions, churches were started in four towns of Punjab, including Amritsar, the site of the Sikhs' Golden Temple. Already one church has 65 people attending meetings, and another has 60.

This brings to 160 the number of churches planted by Tamil Christian Fellowship since it was started by Job Gnana-

prakasam in 1957. They include over 12,000 believers and have 152 full-time workers on the field.

Widespread hunger for the gospel

"Local churches are mushrooming all over," said Thomas Mathews, leader of Native Missionary Movement in Rajasthan state. "We calculate we baptized nearly 4,000 new believers in 1995. Never in the past have we baptized so many converts."

"Last year we baptized 4,500 people and added them to our fellowships," said Paul Malayadi, leader of Christ for India with headquarters in Maharashtra state. The group sent out 50 new workers last year and baptized an additional 200 believers in March.

In the far north, Kashmir Evangelical Fellowship headed by P.M. Thomas recorded 5,786 decisions for Christ last year. A move of God attested to by miracles resulted in 3,167 responses in the central state of Maharashtra and 92 decisions were recorded in the neighboring country of Nepal.

The pioneer ministry's 136 missionaries work from 52 mission stations across the extremely difficult Himalayan regions of North India where Hindu nationalism is strong.

In northeast India, more than 4,000 persons stood up to accept the Lord at meetings conducted by Nagaland Christian Revival Churches the last two months of 1995. Many of them came from nominal Christian background.

Church

Chapter & Verse

* Wayne Brouwer
Andrew Kuyvenhoven
Laura Smit
Al Wolters

Teacher's trials

"Not many of you should presume to be teachers, my brothers, because you know that we who teach will be judged more strictly" (James 3:1).

A boy in Grade 1 came home from school and told his mother that his class had had a substitute teacher. "What was her name?" asked the mother, but the young lad couldn't remember. Since she knew most of the regular substitutes from her time of serving on the school board, the mother asked, "Was she a young woman or an older woman?"

The boy thought for a moment, and then replied, "I don't know. She looked brand new to me!"

Combat pay

Teaching is not an easy profession. Maurine Mugleston remembers the time she stood at rinkside watching a hockey game. One of the players rammed into the board, and was immediately crushed by two burley men from the other team, each lashing out for the puck. When they bounced off him, the first player wobbled on his skates, and then slid to the ice, knocking his head. Pushing himself up, his nose dripping blood, he saw Maurine standing there.

"There must be an easier way to make a living," he roared to her.

"I'll trade jobs!" she shouted back.

"What do you do?"

"I teach Grade 6!" she replied.

"Forget it!" he said, and was gone.

From earliest recorded history teachers have been killed (Socrates), banished (Damien), burned at the stake (Hus), vilified (Scopes), and assaulted (Sullivan). An elementary school teacher, realizing the weight of her profession, once said her job was to take hold of a bunch of "live wires and see that they are well-grounded!" Those with queasy stomachs need not apply!

Holy ground

Yet it isn't the danger of the job that causes James to issue his warning. Rather, it is the mindset of arrogance and superiority often latent in the teaching posture itself. Nick Boeke found his four-year-old daughter standing before her dolls, all lined up on the couch, one day. When he asked her what she was doing, she replied, "I'm playing school. I'm the teacher and these are all my prisoners!"

Teachers stand over their pupils by default. The profession projects people into unequal roles. But when teachers take advantage of their status in order to intimidate, violence is born. That's where James' caution takes effect: those who presume the stance of pedagogue had better be certain that they do not crush bruised reeds or snuff out glowing embers among those they instruct.

A distinguished Oxford don had a particular way of snubbing clever young undergraduates. He would invite a student to accompany him on a long walk, leaving it to the other to begin conversation. Since the silence would eventually embarrass the student, he would blubber out something trite. Immediately the professor would pounce on the banal remark and destroy the student's psyche.

One student received his summons, and had heard others tell of the inevitable outcome. So he decided not to say anything until spoken to. Finally the professor was obliged to start: "They tell me you're clever, Smith. Is that so?"

"Yes," replied F.E. Smith, future British attorney general. The don was duffed, and the conversation ended with further embarrassed silence. The old man had made a mockery of his profession, and rightly deserved these turned tables.

Reward

If the penalty against teachers is increased, so also is the reward for faithfulness. When Dr. Chanrasekhar was a professor at the University of Chicago in 1947 he was scheduled to teach an advanced seminar in astrophysics. At the time he was living in Wisconsin, doing research at the Yerkes astronomical observatory. When only two students registered for his class, the administration advised him to cancel the seminar.

However, he felt an obligation to respond to the call of the two. So he made the nearly 200 km round trip every day, all winter long. Ten years later those two students, Chen Ning Yang and Tsung-Dao Lee both won the Nobel prize for physics. And in 1983, so did Dr. Chandrasekhar.

Said Robert Schmidgall: "We teach what we know; we reproduce what we are." Only when the students are honorable may the teacher be honored.

The New Testament calls that discipleship. And the Master is graded by others on the quality of our reflection of him.

Dutch churches ageing faster

GRAND RAPIDS, Mich. (REC) — Membership declines in two large Reformed churches in the Netherlands reflect an ageing of the membership. The average age in the Nederlands Hervormde Kerk (NHK) is much higher than the population at large. And more members are dying than are being born in the church. Ageing in the Gereformeerde Kerken in Nederland (GKN) is slightly less significant, but there, too, a natural decrease is expected soon. The GKN predicts that a quarter of its decline up to the year 2015 will be due to this natural decrease, while three quarters of the possible decline will be due to people leaving the church.

These two churches are in a union process with a third

partner, the Evangelical Lutheran Church in the Netherlands. The Lutherans, a smaller church, declined even more rapidly than the two larger churches in 1995, but there was no analysis of the reasons for the decline available. By 2015 the NHK projects that half of its members will be older than 65.

The GKN is currently projecting a 35 per cent decline over the next 20 years. The church is addressing the issue in two ways. First, the church is looking for new ways to carry out its mission. It expects new forms of congregational identity to form. Second, the church is planning policy so that both care for the elderly and participation by the elderly are increased.

'Old Catholics' ordain first women priests

KONSTANZ, Germany (REC) — The Old Catholic Church ordained its first women priests in May. In Konstanz, Germany, two women deacons were ordained. The ordinations followed a decision of the church in 1994 to allow women's ordination.

Old Catholics began with a

group of Catholics in the Netherlands, separated from Rome during the Reformation. Since 1870 they have been known as Old Catholics, emphasizing the basic unity of the church and maintaining the historic episcopacy. Their churches are found mainly in Europe.

Catholics seek 'common ground'

CHICAGO, Ill. (EP) — Chicago's Cardinal Joseph Bernardin called Aug. 12 for Catholics to find "common ground" on controversial social issues, and end "ideological litmus tests" which threaten Catholic unity. Noting that battles between liberals and con-

servatives over birth control, celibacy for priests, and ordination of women had resulted in polarization, Bernardin announced plans to convene a conference, the Catholic Common Ground Project, to promote dialogue and make peace among warring factions.

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Feature

Adult singles in the church:

Anne van Arragon Hutten

A few weeks ago Anne van Arragon Hutten spoke with six adult singles on behalf of CC. The four women and two men range in age from 26 to 35. Two came to the CRC as adults, while the other four had grown up in various rural and urban congregations from one end of Canada to the other. All are actively involved in their local congregation. Each panelist has at least one college degree.

The panelists spoke frankly, on condition of anonymity. They responded to questions about delaying marriage, choosing a life partner (or not), and interaction with friends, family and church. All remain open to the possibility of marriage.

Although six individuals do not constitute a statistically significant sample of Christian Reformed singles, we present the following interview results as a possible basis for discussion in future issues of Christian Courier.

During their teens our panelists expected to have a spouse and children. At some level they are surprised to find themselves still single. The age of 30 seems to be when women begin to think of themselves as single adults, rather than still planning for the day they'll marry. Men may harbor plans for marriage somewhat longer, possibly because they are under less pressure from a biological clock that runs out around age 40. One of our male panelists said he firmly intended to marry, feeling that he was probably mature enough now after getting his education.

By the age of 22 or 24, when the idea of marriage surfaced, one consideration was, "But I haven't done anything yet!" These are goal-oriented people, raised by parents who expected them to develop their talents. They want to prove to themselves and to the world that they can survive on their own. Also, the process of obtaining an education can interfere with the social relationships that working people take for granted.

"Part of it is that we're moving around from place to place getting our education. Employment these days is a mobile situation as well; people move to where jobs are, and

move more often. I think we're moving from a one-career family model to a two-career model. And each person has his or her own agenda, and oftentimes, with the economic situation getting more constricted, you have two people going off in different direction."



FILES

"I would say that the problem you see in the CRC between men and women are no different from what you see elsewhere. The problem, quite frankly, is that we go through our education, we're all very opinionated, and none of us are easy to live with. We're very choosy. And when you live alone for a while, you get used to doing things your own way."

Our respondents thought it was more difficult to find a spouse within the church if they had obtained their education from a secular college. It's a small denomination, they said, and if you attend one of the big universities you don't fit in as well. This may be an urban problem, with rural young people perhaps more likely to attend a community college or to spend a few years at Calvin College before marrying another CRC member.

Costs and benefits

Personal freedom is at the top of advantages enjoyed by adult singles. Our panelists felt that there are costs attached both to marrying young and marrying later. Benefits of later marriage included being able to travel first, setting up a home your own way, and developing the necessary maturity for choosing

a suitable mate. Interestingly, the women appeared to see more benefits than disadvantages, whereas the men spoke more about the difficulties of being single.

"I've never come to a stage yet in my life where I have wanted to be married. It's very positive for me. For society as a whole, I don't know."

"I've become more myself. All my characteristics are far more pronounced as I get older. Every once in a while I wonder, how is somebody ever going to marry me because I'm so opinionated and I want to do things my way."

"You carve out your space, and it's difficult for someone else to fit into that space."

"It leaves people in the lurch when it comes to looking for intimacy. Obviously there's a constant dissatisfaction with the kind of relationships you can build outside of marriage." But the latter person also commented, "I'm feeling pretty good about myself, and the idea that I would have to get married seems too much of a presumption."

"I always assumed I'd marry, perhaps at 21 or 22."

Desirable traits in a spouse

Should they choose to marry eventually, what would these educated adults be looking for in a spouse?

"It will have to be some sort of equal partnership, and probably a far looser relationship. I don't mean an open marriage, but far more independent. Living and working together towards some common goals. Probably still vacationing on your own once in a while."

"Besides the need for common interests, there would also need to be a tolerance for differences. My parents, for ex-

ample, go to different churches and it doesn't put negative stress on their relationship."

"It's important that it be a relationship of mutual respect. [I would want] someone with whom I wouldn't have to apologize for my intellectual pursuits. Not someone who's smarter than me, or not so smart as me, but just a feeling that

"I don't think we're consciously putting off marriage."

there's a comfortable space for me to fall into. For me, it's important to take time to read and meditate. And I obviously couldn't get married to someone who didn't take that seriously, and couldn't validate that."

"A similar sort of world-and-life-view. It doesn't necessarily have to be a Reformed person, but they must have a similar outlook."

"Definitely someone who is educated, or who pursues learning; a reader. The older I get, the more important it is that it be somebody who has a similar faith life. Someone who has a commitment."

"I'm looking for someone fairly like myself, which would mean educated, sensitive, communicative, someone who can tolerate some of my idiosyncrasies. Perhaps someone with a fairly irreverent way of looking at things. And I look for a level of spirituality as well.... We men place more emphasis on physical characteristics than women do. Women place more importance on other superficial things, like wealth. Absolutely! It's a complaint among a lot of guys with lower-end jobs, that they have trouble interesting women."

"Whereas at 16 they saw no need to date only Christians, the women on our panel now recognize that their parents were right in insisting they not be "yoked with unbelievers." Especially with a view to raising children,

having a shared faith is seen as absolutely essential. Of the men, one said he'd prefer a fairly independent woman, someone with education and probably a career as well. Educated males, he noted, no longer are looking for a cook and bottlewasher. They want a soulmate, someone who will help combat the loneliness. One thought a marriage between a Catholic and a Protestant could work out quite well if there was sufficient tolerance between the spouses.

But as one panelist pointed out, pursuing male-female relationships is more difficult in the church than outside it. Because it's such a small community, there's the feeling that everyone is watching, and if you've been out with someone three times, marriage is expected.

"So you either make sure you're very serious, or you don't enter the relationship at all."

Being single

Varying degrees of satisfaction with the single state were expressed. It would seem that most people begin with the expectation of marriage, then wonder (and perhaps worry) whether or not it will happen, followed by an embracing of singlehood as a full and valid lifestyle.

"Most questions about potential mates imply that marriage is the pot of gold at the end of the rainbow. What I'm working towards is building a single life. There are all kinds of relationships that you have the luxury of entering into as a single person that you'd never have as a married person. Also, when we talk about delayed marriage, we forget that there has always been a percentage of people who don't get married, the bachelors and 'spinsters' in the family."

Women travelling alone have long known that many waitresses treat them with less consideration than when they are escorted by a man. Surprisingly, one of our male panelists observed during a recent road trip with a female friend that he received much better service when seen as half of a couple, whether in restaurants or while shopping in a store.

Some of our panelists reported continued contact with friends who have married. But

in many cases, friends have just "hived off into their own world" after their marriage. And frankly, not all singles want to put up with other people's sometimes cranky children.

"My best friend was married a few years ago and she would still like to include me. But she has two kids now, and that's not what I want to do on Friday nights. My work is exhausting, and the thought of being with a loud family just doesn't do anything for me."

"There are probably people wondering why I'm not married yet — there's a gay group and it has occurred to me that people might wonder if that's the reason I'm still single. But the question hasn't been put to me, no."

"I noticed that the young married couples in our church do a lot of things together that they don't invite singles to. I don't know whether that is conscious; it's very natural."

"I've not had close friends in the church be married. But outside the church, it's a cause for concern every time a friend gets married. It's about 50-50 as to whether they'll continue to include me. But it's different for men, because they don't tend to make their children the topic of conversation to the same degree that women do. I think how it plays out is that the men who have children don't have time to participate in many male group things any more."

"See all the fun you're missing?"

"All my siblings are married, and I've never felt that they consider my single state to be inferior. It was in the church, later... these were women that I'd gone to Young People's with. They were married and had kids. One day they were all going out together, and I waited to see if they'd invite me along. But they said, 'See all the fun you're missing out on because you're not married?' That made me really bitter for some time. It was a real healing experience to move to my current congregation, because I've never had people ask, 'Why aren't you married?'"

"It's not an article of faith that

it's better to be married, but it does seem to be a belief that gets carried out in practice. It's implied a lot."

So what's a church to do?

Local congregations can exert a powerful influence on how single persons see and value their own contributions. Our panelists reported a wide range of experiences within the church, from hurtful comments to a broad welcome. Although singles are often excluded by the

titude that... the epitome is to be married."

"It seems like marriage is a prerequisite for deacon! In the church in which I grew up, it's still like that. You have to be married before you can be a deacon. And you are treated like an extended adolescent."

"It seems that people don't take stock of what skills you've acquired, and you may have, through your work, acquired some that could be very valuable."

"My church is an exception. Where else would you get the council saying, 'Let's look through the church directory and see who's single, because we get a lot more mileage out of our singles!' That's probably the only church in North America like that."

"I feel that I'm very well accepted as a single person in my church. I was asked to stand as deacon and had to decline."

Speaking more generally, one of our panelists felt the church could operate in more constructive ways than is now often the case.

"The biggest thing the church can do to let young people know that it is concerned about the connection between itself and the world, and about responding to the contemporary situation, is to not be so worried about being a bit de-centred, about being a bit diverse in opinions and attitudes. I think the biggest mistake we can make is to think there's only one way to look at a lot of issues. If we can tolerate varying points of view on basically social and political issues that tend to divide the church, that would go a long way towards making young people feel more at home in the church. Young people my age are certainly experiencing a more diverse and unpredictable reality in the world around us! The whole anxiety deal about whether we can get everyone to agree to one possible stance on those issues kind of misdirects the church's energy."

As one example of how the church might redirect that energy, this same individual saw a need for more emphasis on meditation and prayer.

"This is a gentle criticism of the CRC, but the contemplative side of spirituality is not affirmed very much. It seems like when people pursue that, there's not a big negative reaction, but it's more like, 'Oh, I see, you're into that.' It's not seen as either particularly threatening or important, either way."

The group pointed out that denominational loyalty is fading rapidly, and that the feeling of



being alienated from the church of one's birth can be compounded for singles. For marrieds with children, they noted, the issue of family stability comes into play far more than it does for singles.

Carrying on the family name

Single adults tend to be involved with children. Some are extremely close to nieces and nephews or take the children of friends on outings, while other activities vary from church nursery duty to computer education classes in the local school.

"You can build significant relationships with other people's kids. I have relationships with my nieces and nephews that are different from what their parents have with them. We talk about things... Jean Vanier talks about that, that, being single, you can enter relationships that you cannot when you are married. I really think that is something you can celebrate as a single person."

We asked our panelists whether they wanted to be part of "the great chain of life," as defined in The Lion King movie.

"I think we are in the lives of many children. I feel that I have an influence on my nieces and nephews. In terms of biological

parenthood, there are many couples who can't have children, and I think some of those views are very hurtful, the attitude that you're going to have children. Life just isn't like that."

"If the expectation (to have children) is still there, it has not been imposed on me by my parents. I've discussed this with many of my single friends, and issues like my own name, I could never give it up. I'm always surprised when someone my age marries and gives up her name. Because so much of my heritage and my identity is tied up in my last name. It's mine! And it's not going anywhere."

"I think we all reproduce. Whether or not we reproduce through disseminating our ideas, or through biological offspring, the reproductive urge doesn't have to find its ultimate satisfaction in having children."

"I am definitely keeping my name! But I think my parents' legacy is carried out in many different ways. I don't think I have to have children. (Laughter) It's not often a problem in the CRC, with all the children people are having!"

"I'm more content now than I've ever been."

Summing up their experiences within the church, our panelists related some positive memories.

"One of the greatest affirmations I've gotten is from elderly women. I showed one of them my work, for instance, and she told me I was doing a great thing, that I wouldn't be able to do this if I were married. It was an amazing affirmation. Also, the whole church showed me total acceptance. They saw that I had something to bring into the congregation."

"My sisters are married and they wouldn't trade places with me, but they've told me that God has given me some great opportunities they never had."

Anne van Arragon-Hutten is a freelance writer and operates a vegetable and fruit farm in Kentville, N.S.

Feature

Pagan remnants haunt a young church in South Africa

Henny R. Slopsema

The other day one of our teachers told us during staff devotions that some years ago he had gone to a witch doctor for healing for nine months without results. Then someone had advised him to see a

advice. (*The Zionist churches are a mixture of Christian and traditional African beliefs.*)

The missionaries of the English-speaking churches report about the same results. In a survey among the Xhosa (the



Downtown Thohoyandou, the largest town in South Africa's Venda province

divine healer. After about 10 days he was better. This, to him, was proof that we can trust God.

It is quite common for African Christians to go to a witch doctor in times of a crisis such as illness or death. This remnant of paganism is quite strong in many African churches. One may be a Christian at home and on Sundays, but during the week the same person may rob the government. Corruption is often seen as not wrong, as long as one shares the results with one's own tribe or class, by, for instance, using some of the money to build a hospital or church. This kind of corruption has become an accepted and dominant way of life in many parts of Africa, even in countries that are predominantly Christian.

High percentages

In a survey among active members of the (black) Reformed Church in Johannesburg, South Africa, Dr. A.G. Schutte of Witwatersrand University came to the following conclusions:

- * 84 per cent of the members see a connection between God and their ancestors;
- * 43 per cent confess that they have regular contact with the spirits;
- * 27 per cent don't think there is anything wrong with that spirit contact;
- * 91 per cent still believe in the power of witchcraft;
- * only 33 per cent of the Christians think that a Christian should not ask pagan witch doctors for advice, but about half of that 33 per cent admit that they often go to a Zionist prophet for

tribe to which Nelson Mandela belongs), 60 per cent stated that there is no difference between God and the traditional god of the Africans; 16 per cent said that they were not the same; and 24 per cent said that they didn't know. Forty four per cent confess to believe in their ancestors and regularly ask them for advice. About 55 per cent say they don't do this anymore, while the rest (about one per cent) have no opinion on this.

It also became clear that the traditional god is consulted for "earthly things," while the Christian God is consulted concerning "spiritual things."

Indifferent gods

To understand this, one needs to know a bit about traditional African religion.

Many Africans believe in a supreme being who created everything but has no further interest in his creation. There is no personal relationship between God and human beings, and a person is not responsible to God for what he or she is doing. Neither will there be a final judgment in a life here-after. God is totally unconcerned about human life. Such beliefs foster no deep religious motivation to serve their god(s). Gods are not to be served but to be used. A god who brings rain, storms, lightning, drought, etc., and is, therefore, feared.

Pagan Africans believe that when they die, they will continue to live as spirits who are not as happy as the living, but more powerful and are therefore, feared. Spirits are often jealous of the living, therefore to keep the spirits happy one must bring them sacrifices such as chick-

ens or home-brewed beer. If the ancestors are unhappy, they can bring sickness or other tragedies. These ancestors stand between their god and the people. To find out if the ancestors are satisfied, or to find out why a tragedy has struck the family, you go to the witch doctor who will either give you medicines, ask you to bring a sacrifice to the ancestors, or tell you to become a witch doctor yourself.

Caught in fear

The teacher who told us that he had visited a witch doctor comes from Botswana. But there are most likely more teachers who go to witch doctors and pray to their ancestors, because they want to find out what the cause is of their misfortune. There must be a cause.

Many children in our Christian schools say they have often seen witches. Many students have fears which often comes out in the stories they write.

When Dr. Rabali, a Reformed pastor from Venda, but now at Potchefstroom University, was asked what difference faith in Christ meant to him, he responded, "I can now live without fear." But many, although they claim to be Christians, still live in fear and darkness. Local newspaper headlines exemplify that fear:

* *Muti murderers sentenced to life imprisonment (muti is medicine used by witch doctors and made partly from*

* *Mob slays pensioner for suspected witchcraft.*

* *Healers to be blamed for witchcraft killings.*

* *Possible ritual murder to be investigated.*

* *New approach recognizes witchcraft.*

* *A new law for the witches?*

* *Legislation to regulate practice of muti magic.*

* *Asylum granted over genital mutilation.*

Get witches before they get you

A young man involved in burning a witch told this to an interviewer:

Interviewer: "So what is it that makes people burn witches alive?"

Young man: "If you are bewitched and die you will be taken to the witch's garden as a zombie and made to water and weed in the middle of the night. To save that person who is bewitched it is better to kill the witch. If you don't kill this witch then next it's you, then you, then you."

"After the witches were burned, really there was a great change. For months and months people did not die mysteriously. It was obvious that now the witches were afraid."

In our province with a population of approximately five million it's estimated that between 300 and 500 ritual killings have taken place in the last five months.



A South African woman carries a bundle of dried grass for roof-thatching in front of Henny Slopsema's house.

human organs).

* *Healers warned against 'dirty' tactics of witchcrafting.*

* *Families hide children in fear of circumcision schools.*

* *Circumcision schools claim life.*

* *Dissatisfaction over 'female circumcision fine.'*

But our province is the worst.

This is another side of South Africa, a country in which 72 per cent of the population claims to be Christian.

Henny Slopsema will soon return from a four-year teaching stint in Venda, South Africa. She will live in Belleville, Ont.

News

Shortage of new long-term missionaries 'a crisis'

...continued from page 1

believes. "I think the interest is quite steady but has broadened... The options for people have increased in the last two decades."

The CRC is sending out more missionaries than before, but not only with CRWM, explains Van Tol. Donations to CRWM have stayed strong. "Overall, there's been gradual growth," says Van Tol. "I see the vision for missions in our churches is alive and well."

At present, the CRC does not allow ordained female missionaries, which could be a factor in the low number of ordained candidates. "I think change will come slowly there," says Van Tol, because partner organizations in other countries are reluctant to have female missionaries work with them.

The need is great

Roger Greenway, professor of world missiology at Calvin Seminary in Grand Rapids, Mich., is more straightforward about the shortage of ordained new missionaries. It is "a real concern" of his. It's a crisis situation, he says, and a study committee on this issue was appointed by synod last summer.

One reason for Greenway's concern is that some missionaries are retiring and not as many new missionaries are

replacing them.

Greenway suggests several reasons. "A basic reason is fewer people are coming to seminary and taking the track that leads to ordination," he says. "It's related to a decline in ministerial candidates across the



Roger Greenway

board." But he adds, "I think it will take an upturn this year."

Another reason is that some people in the church feel that ordained missionaries are not needed as much anymore, suggests Greenway. "There is, in some branches of the church, the idea that deeds are more important." But, he says, "there's a need for missionaries who can effectively preach the gospel." Also, overseas churches expect to work with ordained missionaries who are "on a rank

with the leaders of those churches."

Some ordained Christian Reformed missionary candidates are going to other missions, but Greenway says that most candidates going to other missions are not ordained.

Short-term is in

There is "very definitely" a trend for people to go into short-term rather than long-term missions, says Greenway. "That's partly related to our culture where 'short-term everything' is in vogue. There's a reluctance to commit to long-term." But long-term commitment by missionaries is important because it takes a long time to learn a new language and make some progress with mission work, he says. Greenway himself worked with CRWM for 20 years, first in Sri Lanka and later in Mexico.

Another factor affecting the number of ordained candidates is that there is a high vacancy rate for pastoral jobs in CRCs in North America, says Greenway. Because of this, there is pressure on newly ordained people to become pastors rather than missionaries.

Greenway expects it will be a long time before CRWM accepts ordained female missionaries. "That would be very unacceptable in overseas churches."

CRCs in North America still are very supportive of CRWM, says Greenway. "World Missions gifts are at an all-time high," he says. But many Christian Reformed people also increasingly support non-CRC mission agencies. Twenty years ago, about 90 per cent of Christian Reformed mission support money went to CRWM, but this has changed dramatically since then, he says.

Gary Bekker, associate professor of church education and missiology at Calvin Seminary, believes that the church needs "more challenges from the pulpit for long-term commitment. If young people are challenged, those who are called will respond."

Fewer students are going as far as the ordination stage because student debt loads are an inhibiting factor, he adds.

If CRWM allows ordained female missionaries in the future, more women will apply, he surmises.

Adventure appeal

Albert and Carolyn Strydhorst are missionaries with CRWM in Nigeria who are now on home leave in Canada. Albert Strydhorst graduated from Calvin Seminary in 1993, and is ordained. The Strydhorsts have worked for two-and-a-half years in northwestern Nigeria. "We've

committed ourselves to 10 to 12 years [with CRWM]," says Albert.

One reason for the high level of interest in short-term missions is that people want to get a better understanding of missions before they make a long-term commitment, says Strydhorst. "Part of the interest is the adventure; part of it is the desire to serve." Short-term missionaries can leave their belongings and their jobs and return to them after their mission work, he suggests.

"From my seminary class, there were four or five of us who went overseas with CRWM," says Strydhorst. That has clearly declined in the past three years.

In Nigeria, Strydhorst works as an ordained pastor on his mission team. But, he says, "more and more in places like Nigeria, we are working with the local church. In the absence of expatriate staff, we are working more with native pastors." But CRWM continues to look for more ordained missionary candidates, he adds.

These days, people in CRCs are supporting a variety of missions besides CRWM more so than in the past, says Strydhorst. Part of the reason for this is people want to support missionaries who they know, even if they are not with CRWM.

Former CRC missionary reacts to missionary shortage

Alan Doerksen

VANCOUVER — Simon Wolfert, harbor chaplain with the CRC's Ministry to Seafarers in Vancouver, believes fewer ordained missionaries are joining Christian Reformed World Missions for two main reasons: some are going to other missions as a reaction against CRWM, and some are turning to short-term missions because churches overseas are more open to this.

Wolfert served with CRWM in Brazil from 1968 to 1985, where he worked closely with the Presbyterian Church of Brazil and later the Evangelical Reformed Church there. At that time, CRWM's work in Brazil was ecumenical, which appealed to Wolfert.

When Wolfert joined CRWM, he was already ordained. In his graduating class, there were seven or eight students com-

mitted to working with CRWM, he says. "Most of them became long-term people," he adds, and one of his fellow students joined Wycliffe Bible Translators.

Commenting on the low number of ordained candidates for CRWM this year, Wolfert says, "It can be a reactionary development, and that's not good." One reason for this might be that CRWM has become less ecumenical in its work, he suggests. When he joined CRWM, it was working with non-CRC churches in Brazil, but now CRWM is more committed to starting Christian Reformed churches in other countries — something Wolfert does not support.

"The time has passed when you create your own denominations [in other countries]," he says. "If ever there was a time when the church needed Christian unity it is today."

Wolfert says he sees a trend in

fert. "You can't be ecumenical unless you're willing to deny yourself."

Wolfert, too, sees a growing interest in short-term missions. "I think it relates to the fact that churches abroad are coming of age," he says. Because of this, they are more open to short-term help from missionaries, rather than long-term. "I think that's a very positive development," says Wolfert. "I think our own denomination ought to be inviting people to join her ranks for short-term projects."

As an example of co-operation between different Christian groups, Wolfert mentions that the Ministry to Seafarers in Vancouver where he works is now joining forces with a similar Anglican ministry called The Flying Angel Club.

Wolfert expects that in the future, CRWM will allow ordained women to become missionaries,



Simon Wolfert

Christian Reformed congregations toward supporting missions besides CRWM. "I see that as a gift from the Spirit of God." Wolfert says he is Reformed in his convictions, but there is a lot he can learn from other churches. "Ecumenicity is a painful process," asserts Wol-

"I'm sure it will happen. It's of the Spirit of God. You cannot stop the Spirit of God," he says. He expects more women will join CRWM if this happens.

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Agriculture

Canadian farmers expected to buck trend towards declining food aid

WINNIPEG (CFG) — Despite a trend that points towards declining world food aid, the Canadian Foodgrains Bank is projecting a 25 per cent increase in the donations of grain and other agricultural commodities it collects from farmers and church groups across Canada.

The food relief agency has set an aggressive grain donations target of 17.7 thousand metric tonnes (mt) for the fiscal year 1996-97, up 3.5 thousand mt from the 14.2 thousand mt collected a year ago. The largest portion of the projected total is expected to come from the Prairie provinces, while the balance will come from Ontario. Donations to the Foodgrains Bank, which are tax deductible, typically come from farmers and church groups participating in community growing projects or local grain drives. The bank also accepts donations of cash.

800 million people near starving

"Involvement from church groups and farmers throughout Ontario and the Prairies has increased over the past year, giving us the confidence to project higher donations," says Al Doerksen, executive director of the Foodgrains Bank. "We're seeing more projects and more community involvement on the Prairies and we've experienced phenomenal growth in Ontario to the point where we now have over 100 community growing projects scattered throughout that province."

Doerksen says the need for growth in grain donations comes at a time when total world food aid is expected to decline in 1996 for the third consecutive

year. According to the United Nations World Food Program (WFP), three out of five regions in the world received significantly less food aid during the first six months of 1996 compared with the same period in 1995. This year's trend towards declining food aid continues the pattern set last year when global food aid of 7.6 million mt was down 50 per cent from the 15.2 million mt provided in 1992-93.

"There are over 800 million people in the world lacking enough food to lead active, healthy lives," noted Doerksen. "This is an appalling number when you consider per capita food production is 15 per cent higher today than it was 20 years ago. The problem of food-insecure people exists because those most in need don't have access to the majority of the world's production. It is the hope of the Foodgrains Bank and its partners that the issue of universal food security will be adequately addressed by world leaders at the United Nations World Food Summit to be held this November in Rome."

The Canadian Foodgrains Bank is among the largest private suppliers of food aid in the world. The collection of grain from farmers is generously supported by the Canadian Wheat Board and most grain elevator companies. The Canadian International Development Agency (CIDA) also provides support by matching all grain and other donations at a ratio of 4:1. Since its formation in 1983, over half a million metric tonnes of grain grown by Canadian farmers has been delivered to thousands of hungry people throughout the world.

Farm
fodder

Maynard Vander Galien

If you don't like flies, smells, noise and dust, don't move to the country

In recent years there have been numerous court cases in which farmers have had to face judges in court because of corn dryer noises, cattle and hog manure odors, barn fan noises, tractors working during night hours, you name it.

Last year the Quebec Superior Court fined a farmer \$1,000 and ordered him to lower the decibels his corn dryer produced. Non-farming neighbors had complained.

A dairy farmer, a recent immigrant from Switzerland, had to remove cow bells from eight of his 40 cows because non-farming neighbors complained. The farmer and his family loved the sound of tinkling cow bells. It made them think of farming back home in the mountains of Switzerland. Neighbors say they couldn't sleep; those blasted bells were ringing all the time.

More and more non-farmers are moving to the country than ever before and their views of rural living do not always include a busy farm operation. Their idea of rural living is a picturesque setting with rippling streams and quiet surroundings, not tractors and crop-dusting spray planes.

How did this happen?

And how did those non-farmers get to build their dream homes in the country near or beside noisy, smelly farm operations?

The farmers, when the law allowed it some years ago, sold lots off their farm property. Retirement homes were built on farms when sons or daughters took over the farm operation. The retired farmers wanted to be close by so they could still do some work — 45 hours a week instead of the 70 or 80 they were used to working.

Everything went very smoothly until the father died suddenly and the mother moved into town. The place was sold. The new owners were great people but they sold the place after five years. The present owners are a bunch of complainers....

And then you have those farmers who thought they would do their kids a great service by giving them all a severed lot off the farm for a wedding present. The chuck of land was marginal anyway. Ah, the kids would be one happy family. You know, they could help each other, and if someone were sick.... And Mom and Dad would have a caring family nearby in their old age.

Things didn't work out. In-laws became out-laws. One family couldn't take the squabbles and moved away. Another family sold the place and moved closer to their jobs. The house was sold to people whose idea of rural living is having lots of dogs and cats and a place to work on old vehicles and snowmobiles.

Too late smart

Now the elderly parents are living among strangers. They wish they had never given their kids those lots. Oh, it looked like such a good idea 20 years ago. They want to sell the old farm, but potential hobby farmers say they would rather have a place that is more isolated — you know — they say, a farm that doesn't have neighbors right next door.

With the increase in non-farm rural residents, the upcoming changes of the Farm Practices Protection Act are critical. Farmers must feel free to continue normal farm practices without threat of court action, say the Ontario Federation of Agriculture (OFA) and the Christian Farmers Federation of Ontario (CFFO).

Right-to-farm legislation in Canada was spearheaded by the sad case of New Brunswick hog farmer, Terry Sullivan, who bought a 250-acre farm in 1974; he built a 63 x 210 foot farrow-to-finish barn in 1980. His non-farm neighbors complained about the odors from the operation and successfully sued him for nuisance. The courts ordered Sullivan to pay them \$1,500 each plus court costs; total damages of \$33,000 which with interest reached \$43,000. The Supreme Court refused to hear an appeal.

The right to farm

Ontario enacted the Farm Practices Protection Act, commonly referred to as the "right-to-farm" act, in 1988. The legislation protects farmers from court actions under the common law of nuisance over odor, noise or dust.

This fall, Ontario farmers will have a say in how the act is changed. There are a number of reasons for revisiting the act: technology is bringing changes to farming, changing demographics result in rural communities with little understanding of farming and demands for a "clean and safe" rural environment.

The OFA and the CFFO recommend a number of changes to the act. Among them that the revised act include a purpose statement and the nuisances listed in the act — odor, noise and dust — be expanded to include traffic, light, vibration, smoke and flies.

Maynard Vander Galien farms in the Ottawa Valley, Renfrew, Ont. He gets along fine with his neighbors, but doesn't think they like the smell of manure when he's spreading it on his fields.

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**Church
press
quotes**



Rev. Jacob Kuntz

Weekend worship

The July/August issue of *The Messenger* (Free Reformed Churches) contained a lengthy editorial under the heading "From Week-End to Weekend." It deals with the modern-day adoration of the weekend and shows how this developed during the last 100 years. The following passages give a good impression of what the writer wants to say:

"Have a good weekend!" How often we hear this phrase as we stand at the punch clock in the factory or straighten up our desk at the office or school on Friday afternoon. Everyone seems so anxious to leave the workplace and to start enjoying those two days of leisure time.

"Notice that people say, 'Have a good weekend'; never 'Have a good week.' There was a time when the week consisted of weekdays and Sunday, but today's society speaks only of weekdays and the weekend. Ask most people to name the first day of the week and they will answer, Monday, of course. Fifty years ago the answer would have been Sunday.

"For most people Sunday, once the day of rest, has become merely one of two days in which to relax. While God has given us one day to cease from our daily labors, modern man has 'improved' on this divine scheme by giving us two. The result of this 'tinkering' with God's design is that whereas Sunday was once regarded as the one sacred or *holy* day, devoted to the worship of God, modern man views the entire weekend as an extended *holiday* devoted to the pursuit of his own interests and pleasures.

"The word week-end has lost its hyphen, ceasing to be merely the end of the week and acquiring, instead, an almost quasi-religious status. For the masses the weekend has become the most important part of the week. Just as Christians look forward to Sunday as a time of celebrating God's saving acts in Jesus Christ, so secular man welcomes the weekend as an opportunity to spend 'quality' time with family and friends.

"For some people the

weekend is a time of sports; for others it means time for shopping or doing household chores, going to the cottage or just 'lazing around.' All these and similar activities may be subsumed under the general heading 'leisure.'

"The weekend consists of only two days and so much has to be crowded into that short time span that it is well nigh impossible to get any real rest. The weekly rush to the cottage is seldom leisurely, what with traffic jams and road construction. Neither is the trip back very relaxing. Monday, blue Monday, is just ahead; but so is Friday, after a few days' toil. And so life goes on, the cycle recurs week after week until the curtain comes down and life's drama is over. *Finis.*

"In this hedonistic society we live, and we are not immune to its influence. We are also faced with the question [of] how to spend our leisure time. For Christians the answer should not be difficult. As those who profess to be redeemed by the blood of Christ we should realize that also our leisure time belongs to him. As the Lord of free time as well as working time, he holds us responsible for our stewardship of the time he gives us."

"The word week-end has lost its hyphen, ceasing to be merely the end of the week and acquiring, instead, an almost quasi-religious status. For the masses the weekend has become the most important part of the week. Just as Christians look forward to Sunday as a time of celebrating God's saving acts in Jesus Christ, so secular man welcomes the weekend as an opportunity to spend 'quality' time with family and friends.

David A. van der Woerd B.A., LL.B.

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A good word for denominations

"*Thank God for denominations!*" That's an exclamation you don't hear often these days. But in the Free Methodist Herald of July/August 1996 the Rev. W. Kleinsteuber (pastor of a Free Methodist congregation) expresses his gratitude for denominations and defends them. Here is part of his article:

"Have you ever envied the freedom of an independent church? I think most of us, clergy and laity alike, have at times been tempted to jump ship for one reason or another. In a highly mobile society, denominational loyalties are being stretched to the breaking point. Some have even concluded that denominations are, in principle, unspiritual and a brake on what God wants to do.

"But wait! There is a positive case to be made for denominations. One of the benefits I particularly appreciate in the Free Methodist Church is continuity in doctrine and worship and ministry practices. There are core values that we all share. A change in pastoral leadership does not mean the kind of rup-

ture with the past that some non-denominational assemblies experience... United in our vision, we are spared the recurring identity crises that can rack (and wreck!) an independent church.

"A denomination is a *family of churches*. It has a history and special traditions that give its members a sense of identity. Free Methodists recognize that there are other valid expressions of Christianity, of course. God has given each denomination some distinctive with which to enrich the overall Church of Jesus Christ. Our own distinctive is one of the great themes of Scripture: living a holy, Christ-like life by the power of the Holy Spirit. It would be hard to think of a mission more demanding or ultimately more fulfilling than the one we share as members of the Free Methodist family!

"[Members of] a healthy family look out for each other. If one of us becomes sick, the rest seek to restore that member to health. If an independent congregation loses its doctrinal balance, who can provide an objective perspective? If there is no authority beyond the local church, who can apply needed discipline to morally erring leaders? The denomination provides a network of personnel and resources to encourage congregations. Its stamp of approval in ordination and constant review of its ministerial cadre is designed to protect our churches from doctrinal and ethical aberrations."

Public Relations

As Reformed community in Canada we have not always made good use of the opportunities the media offers us to publish our views and our insights. We seldom "make the news." The Mennonite Reporter of July 29 tells us why the Mennonite Central Committee (MCC) so often does make the news — and we do well to take note. The article focuses on the director of media relations for MCC Canada, John Longhurst, who just completed a book called *Making the News: A Media Relations Manual for Non-Profit Organizations*." We quote from the article:

"There is no mystery to the amount of coverage that MCC gets in the media in Canada. We just simply send out press releases," said Longhurst in a recent interview.

"When asked how Christians should deal with the media, he said, 'It's not good enough just to complain about the lack of coverage. You have to write a letter, make a phone call or write a press release,' he said. To get more coverage, you have to let them know what's going on — it's as simple as that."

"Longhurst has developed

personal connections with people working at major news outlets across Canada, such as the *Vancouver Sun*, *The Winnipeg Free Press*, and the *Hamilton Spectator*. After a while these editors and reporters begin calling him for news tips and information.

"At the recent forum on media, Longhurst was asked what the media should do differently.

"In the case of newspapers, resist the temptation to 'ghettoize' which means, for example, keeping all religious stories on a

weekly faith page.

"Stories which have religious elements appear throughout the paper because religion touches all those spheres!" he said.

"In terms of TV and radio, they should 'acknowledge that religion exists,' except for the CBC, these media devote hardly any time to the coverage of religion."

Jacob Kuntz is a retired Christian Reformed pastor who lives in Brampton, Ont., where he works half-time as chaplain in Holland Christian Homes.



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Classifieds

Classified Rates	Anniversaries	Anniversaries	Anniversaries	Anniversaries
<p>(Revised February 1, 1995)</p> <p>Births \$25.00 Marnages & Engagements \$40.00 Anniversaries \$45.00 2-column anniversaries \$90.00 Obituaries \$45.00 Notes of thanks \$35.00 Birthdays \$40.00 All other one-column classified advertisements: \$15.00 per column inch NOTE: Minimum fee is \$15.00 Letter under file number \$35.00 extra. Photos: \$25.00 additional charge.</p> <p>Note: All rates shown above are GST inclusive</p> <p>ATTENTION!</p> <p>a) Christian Courier reserves the right to print classifieds using our usual format.</p> <p>b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion.</p> <p>c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original.</p> <p>d) Christian Courier will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to five column inches. Christian Courier reserves the right to charge for additional column inches at the rate of \$15.00 per column inch (GST incl.).</p> <p>NEWLYWEDS & NEW PARENTS</p> <p>We offer a one-year subscription for only \$25.00 (GST incl.) to the couples whose wedding is announced in the Christian Courier and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$25.00 and the couple's correct address.</p> <p>Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313</p>	<p>Congratulations to Zwier and Anne Adriaanse (nee Van Helden) on the occasion of their 50th wedding anniversary!</p>	<p>1961 September 16 1996 With joy and thanksgiving to God, we wish to announce the 35th wedding anniversary of our parents and grandparents</p> <p>JOHN and GRACE DEJONG Thank you Mom and Dad, grandma and grandpa, for your love and support. May the Lord bless you with many more years together in health and happiness.</p> <p>Deb & Mike Hampson — Courtice, Ont.</p> <p>Hailey, Melanie Teresa & Willy Katerberg — Hamilton, Ont.</p> <p>Devin, Rhianna, Carlin Sandra & Brad Kelly — Caledonia, Ont.</p> <p>Jassin Tricia DeJong — Hamilton, Ont. Home address: 36 Callander Drive, Guelph, ON N1E 4H5</p>	<p>1946 September 25 1996 With joy and thankfulness to God we hope to celebrate the 50th wedding anniversary of our parents and grandparents</p> <p>TEUNIS and HENNIE MARISSEN (nee SIKKENS) May the Lord continue to bless you in the years to come.</p> <p>Congratulations and much love from your children and grandchildren, Nancy & Dirk Vandixhoorn — Salford, Ont.</p> <p>Anne-Marie, John, Dirk Anna Van de Griend — Barrhead, Alta.</p> <p>Janna & Jerry, Nathan, Rebecca, Sarah, Tanis, Alison</p> <p>Harry & Ida Manssen — St. Thomas, Ont.</p> <p>Darryl, Amanda, Brian, Leanne John & Janice Marissen — Aylmer, Ont.</p> <p>Wendy, Julie, Enn, Megan, Anthony</p> <p>Friends and relatives are invited to celebrate at an open house in the Aylmer Chr. Ref. Church Fellowship Hall, from 2-4 p.m., on Saturday, Sept. 28, 1996.</p> <p>Best wishes only.</p> <p>Home address: 110 Caverly Rd. #30, Aylmer, ON N5H 2P4</p>	<p>Strathroy, Ont. Harnston, Ont. 1966 September 24 1996 "I am the vine; you are the branches... apart from me you can do nothing" (John 15:5, NIV). We,</p> <p>MARTIN OLDENGARM and JENNY VAN ARRAGON together with our son Jonathan, invite you to celebrate with us our 30th wedding anniversary.</p> <p>Open house will be held at the Missionary Church, Prospect St., Palmerston, Ont., on Friday, Oct. 4, 1996, between 6:30 and 9 p.m., D.V.</p> <p>Best wishes only.</p> <p>Home address: Box 21, 156 Queen St. S., Harriston, ON N0G 1Z0</p> <p>Rotterdam Guelph 1951 September 5 1996 With praise and thanksgiving we have celebrated the 45th wedding anniversary of our parents</p> <p>JAAP and BEP VANDERKOY (nee KURPERSHOEK) May the Lord continue to bless you in your life together! With love from your children and grandchildren.</p> <p>Alice Vanderkooy — Rexdale, Ont.</p> <p>Jack & Joan Vanderkooy — Richmond Hill, Ont.</p> <p>Kaes & Cory Vanderkooy — Peterborough, Ont.</p> <p>Herman & Pat Vanderkooy — Guelph, Ont.</p> <p>Miriam & Richard Hellinga — Kitchener, Ont.</p> <p>Paul & Susan Vanderkooy — Grand Rapids, Mich.</p> <p>and 19 grandchildren.</p> <p>Home address: 26 Maple Street, Guelph, ON N1G 2G2</p>
<p>ATTENTION!</p> <p>When you fax your display or classified ads to us (particularly obituaries), please type them and check spelling BEFORE you transmit the text.</p> <p>Thank You.</p>	<p>1956 October 9 1996 With joy and thankfulness to our Lord, we hope to celebrate the 50th wedding anniversary of our parents, grandparents and great-grandparents</p> <p>ZWIER and ANNE ADRIAANSE (nee VAN HELDEN) We are thankful to the Lord for giving us such wonderful parents and grandparents. We pray that he will continue to bless and keep them for each other and for us. With love from your children and grandchildren.</p> <p>Oscar & Joanne Feenstra — Acton, Ont.</p> <p>Rick & Christine, Alex Anne, Jason, Shane</p> <p>John & Cathy Adriaanse — Brampton, Ont.</p> <p>Valerie, Darryl, Christopher Pete & Ellen Adriaanse — Brampton, Ont.</p> <p>Open house will be held on Saturday, Oct. 5, 1996, at Holland Chr. Homes, in the Harmony Hall, from 2-4 p.m., 7900 McLaughlin Rd. S., Brampton, Ont. Best wishes only please.</p> <p>Home address: 7900 McLaughlin Rd. S., Hope Tower 512, Brampton, ON L6Y 5A7</p>	<p>1956 1996 40th anniversary "But as for me and my house, we will serve the Lord" (Joshua 24:15).</p> <p>DOUG and JOYCE BERGSMA were married 40 years ago in Brantford, Ont., on Oct. 5, 1956. Four children they received to cherish and to love.</p> <p>Teresa & Alan Prinzen James & Jennifer Bergsma Paul & Alison Bergsma Hayley, Patrick, Gillian Darlene & Dave</p> <p>Congratulations Mom and Dad.</p> <p>Home address: 7 Proctor Ave., Brantford, ON N3S 3E5</p>	<p>1956 September 21 1996 With joy and thanksgiving to God we wish to announce the 40th anniversary of our parents</p> <p>HENK and NEL HORNSVELD (nee VANDERLEEK) Love from your children and grandchildren:</p> <p>Don Hornsveld — Hamilton, Ont.</p> <p>Gord & Glenda Hornsveld — Mount Hope, Ont.</p> <p>Heather, Nadia, Adalia, Esther, Sophie, Nicolaas</p> <p>Paul Hornsveld — Hamilton, Ont.</p> <p>Rick & Mananne Dam — Hamilton, Ont.</p> <p>Justin</p> <p>Home address: 1693 Upper Wellington St., Hamilton, ON L9B 1P1</p>	<p>1956 1996 Brampton, Ontario "We wait in hope for the Lord; he is our help and our shield. In him our hearts rejoice, for we trust in his holy name. May your unfailing love rest upon us, O Lord, even as we put our hope in you" (Ps. 33:20-22).</p> <p>With joy and thankfulness in our hearts to God, we hope to celebrate the 40th wedding anniversary of our parents and grandparents</p> <p>STEVEN and ALICE HOORNTJE (nee TIESMA) Love and congratulations from:</p> <p>Yvonne & Andy Terpstra — St. Catharines</p> <p>Rob, David, Travis</p> <p>Annette & Len Dykstra — St. Catharines</p> <p>Joel, Emily, Jared</p> <p>Louise & Jacob Westerhof — St. Catharines</p> <p>Hilary, Kristin, Courtney, Alexis</p> <p>Sheila & Gary Nyenhuis — Brampton</p> <p>Alicia, Brittany</p> <p>Address: 71 Watson Cres., Brampton, ON L6W 1E5</p>
	<p>Interested in placing an ad? Get in touch with us for details.</p>			<p>Personal</p> <p>Attractive, full-figured, active 55-year-old seeking Christian companion for long-term relationship, friendship first. Call Barbara at (905) 774-6147.</p> <p>Active single 40-year-old blonde, loves sports and church activities, seeking male with similar age and interests. Call Eve at (905) 774-4356.</p>

SEPTEMBER 20, 1996

Classifieds

Obituaries	Obituaries	Teachers	Job Opportunities
<p>Suddenly, on Wednesday, Sept. 4, 1996.</p> <p>SAMUEL ALBADA passed away at Port Perry, Ont., in his 67th year.</p> <p>Beloved husband of Gwen (Andrews) of Stayner, Ont. Father of: Bruce & Anne Andrews — Georgetown.</p> <p>Keith & Barb Andrews — Acton Bob & Willie Andrews — Acton Grandfather to six.</p> <p>Brother of: Leffert & Rinkje Bauke & Sjoerdje Grace & Clarence Rein & Jo Willem & Hannie Hendrik Jolite & Wotke Marie</p> <p>The funeral service was conducted by Pastor Walt DeRuiter, in the Chr. Ref. Church, Collingwood, Ont., on Monday, Sept. 9, 1996.</p> <p>Interment at Fairview Cemetery, Acton, Ont.</p> <p>While grieving our loss, we are grateful for the special gift</p> <p>HORACE BAKER was to us. We thank the Lord for a life shaped by compassion, gentleness, and intense interest in others. For us he became a genuine son, a true brother, and a loving uncle. May our Lord sustain Janice, her children and their families.</p> <p>Mrs. Susan Greidanus-Tiersma — Edmonton</p> <p>Sidney & Marie Greidanus — Grand Rapids</p> <p>Morris & Alice Greidanus — Grand Rapids</p> <p>Tom & Janet Greidanus — Edmonton</p> <p>Beatrice & George Vandervelde — Toronto</p> <p>Wilma & Vern Gleddie — Edmonton</p> <p>Peter & Bette Greidanus — Lethbridge</p> <p>Helen & Gil Virgilio — Surrey and our children.</p>	<p>Boerakker Brampton 1924 1996 "Do not let your hearts be troubled. ...In my Father's house are many rooms" (John 14: 1a, 2a).</p> <p>JANE DE BOUTER (formerly LISE) was suddenly called home to be with her Lord on Friday, Sept. 6, 1996, in her 73rd year.</p> <p>Beloved wife of Hank De Bouter and dear mother to: Jessie & Ralph Koolma — Toronto, Ont.</p> <p>Brian & Rita Lise — Alton, Ont.</p> <p>Shirley Faber — Mission, B.C.</p> <p>Vickey Lise — Grand Rapids, Mich.</p> <p>Bill & Jill Lise — Brampton, Ont.</p> <p>Luke & Shirley Lise — Palmerston, Ont.</p> <p>Linda & Frank van de Pol — Moorefield, Ont.</p> <p>Ralph & Emmy Lise — Holland Marsh, Ont.</p> <p>Otto & AnnaMarie Lise — Newmarket, Ont.</p> <p>Wayne & June Lise — Listowel, Ont.</p> <p>Hank & Lorrie De Bouter — Brampton, Ont.</p> <p>and 41 grandchildren.</p> <p>Predeceased by her first husband Tom, son John, and son-in-law Fred Faber.</p> <p>Correspondence address: Mr. Hank DeBouter, 7900 McLaughlin Rd. S., Apt. 303, Brampton, ON L6Y 5A7</p>	<p>COBOURG, Ont.: Northumberland Chr. School is in need of a primary teacher from January through June 1997 (maternity leave). Special consideration given to applicants having familiarity with or experience teaching using "Math Their Way," and the "Association Method" (Northampton Charts). Interested persons should send letter of inquiry and c.v. to:</p> <p>Rick Nonnekes, Principal Northumberland Chr. School R.R.#5, 8861 Danforth Rd. Cobourg, ON K9A 4J8</p> <p>JARVIS, Ont.: Jarvis District Chr. School invites applications from qualified teachers for a maternity leave position for Grade 5 effective Feb. 3 through June 27, 1997. JDSC has nine classrooms, a full-time resource program, a staff of 12 and 230 students. All letters of application, resumes, inquiries, etc., should be sent prior to Oct. 4, 1996, to:</p> <p>Garry Glasbergen, Principal Jarvis Distr. Chr. School P.O. Box 520 Jarvis, ON N0A 1J0 Phone numbers: (519) 587-4444 (school) (519) 587-2985 (fax) (905) 765-7919 (home)</p>	<p>EGMOND GEOSPHERIC ASSOCIATES LTD.</p> <p>We are an environmental and geotechnical engineering company, offering opinion and advice to individuals, institutions (e.g. banks, schools, churches), industry (e.g. construction, manufacturing), and others. We are changing, and for our team we require a:</p> <p>SALES and MARKETING REPRESENTATIVE(S)</p> <p>Who is our preferred candidate? Candidates who: have progressive proven sales experience, have experience in technical environment (construction, civil engineering, chemistry), are self starters, have marketing training, have proposal development skills, possess a university or college degree, who are willing to travel and meet people, who put client needs high on the agenda, who have problem solving skills, will be usually the highest on our list. But we look at all resumes we receive.</p> <p>Who should be interested? Do you have our preferred characteristics? Are you looking for a five or ten year opportunity? Do you need a position with possibilities for flexible time? Are you looking to be part of a team of professionals? Are you looking to put your long learned skills to a new use? If so contact us.</p> <p>Salary? This is a commission position(s).</p> <p>Apply today! Send a resume and contact details. We will review your resume and acknowledge receipt of the resume. Selected individuals will be interviewed. Please forward your resume to:</p> <p>Egmond Geospheric Associates Ltd., Att.: President 323 Queen Street, Acton, ON L7J 1R1, Canada Fax: (519) 853-4795 Eml:jvegmund@aztec-net.com</p>
	<p>Personal</p> <p>Widower, age 82, in Clinton, Ont., would like a live-in companion, to share cooking, driving, light household and outdoor duties (pre-retirement age preferred). Call (519) 455-1883 (London)</p> <p>ONE TO ANOTHER Christian companion magazine. Hundreds of readers Canada-wide. Single issue \$5. Write to: #302, 1502-2nd Ave. S. Lethbridge, AB T1J 4A2</p> <p>Widower, 59 years young, would like to meet lady in her late 40s to mid 50s. Preferably from the London, Ont. area. A picture with your letter may be nice but not necessary. May the Lord give you the freedom to reply. File #2652, c/o Christian Courier, 4-261 Martindale Rd., St.Catharines, ON L2W 1A1.</p> <p>For Rent</p> <p>VINELAND, Ont.: Spacious 1-bedroom main floor apartment on quiet cul-de-sac. Private entrance, includes all utilities. Call (905) 562-4908</p>	<p>Vacations</p> <p>GOING TO HOLLAND FOR VACATION? Why not rent a VACATION APARTMENT and visit family and sight-see at your leisure. CENTRALLY LOCATED near APELDOORN. year-round accommodations. FOR BROCHURE OR MORE INFORMATION CALL Harold or Nellie at (905) 985-7891 or fax us at (905) 985-0195.</p> <p>Real Estate</p>	<p>CALVIN College</p> <p>seeks applicants for the office of</p> <p>Vice President for Information Services</p> <p>The Vice President will manage and provide the leadership, strategic planning, and co-ordination for both academic and administrative computing, the library and telecommunications. Will ensure the promotion of new paradigms for instruction, scholarship, student recruiting, office automation, and for all other areas of information technology. Calvin College is a Christian college in the Reformed tradition. The position requires a religious commitment compatible with the mission of the college. The successful candidate will have a Master's degree in an appropriate area; an earned doctorate is preferred; computer expertise and experience; experience in leadership, management, and staff development; sensitivity to people and ability to build morale and loyalty. Written and oral communication skills are essential. Candidates should submit a resume, including the names and telephone numbers of three references by October 15 to: Connie Bellows, Director of Human Resources, Calvin College, 3201 Burton SE, Grand Rapids, MI 49546. EOE.</p> <p>ADA REALTY LTD. 2011-137 Ave., Suite 404 Edmonton, AB T5A 4W2 (403) 473-8149 Sid Vandermeulen Contact us first when you think of moving to Edmonton and district.</p> <p><i>Het vertrouwde adres.</i></p>

Classifieds**Miscellaneous**

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Responsibilities include teaching in all program areas with a focus on macro-practice and research. An MSW with a minimum of two years post-MSW supervised experience is required. A doctorate in social work or related field is preferred. Teaching experience in an accredited social work program is desirable.

Qualified persons committed to a Reformed, biblical perspective and educational philosophy are encouraged to send a letter of interest and curriculum vitae to
Dr. Rockne McCarthy; telephone and mailing address below:

Tel.no. (712) 722-6333
facsimile: (712) 722-4496;
e-mail vpa@cordt.edu

Dordt College, 498 4th Avenue NE,
Sioux Center, IA 51250-1697.

Dordt College is an equal opportunity institution and encourages the nominations and candidacies of women and minorities.

Job Opportunities**Job Opportunities****CALVIN**
College**Faculty Vacancy**

Calvin College seeks applicants for an anticipated tenure track position in Dutch and German, effective September 1997. Ph.D. in Dutch or German required, with proficiency in both languages. Anticipated position involves 2/3 teaching load in Dutch and 1/3 in German. Evidence of excellent teaching and scholarly potential necessary. Send letter of application and C.V. to Wallace Bratt, Chair, Department of Germanic Languages, Calvin College, Grand Rapids, MI 49546. Calvin is a Christian college in the Reformed tradition; this position requires a faith commitment compatible with the mission of the college.

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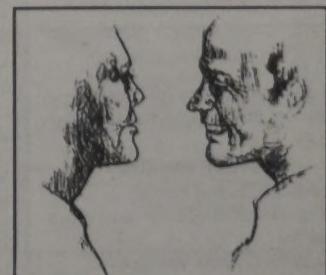
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SEPTEMBER 20, 1996

Events/Classifieds**Events**

High School Students!

You are invited to attend the Christian College Fair '96

Monday, September 30	AM	Quinte Christian High School (Belleville)
	PM	Durham Christian High School (Bowmanville)
Tuesday, October 1	AM	Toronto Christian High School
	PM	Woodland Christian High School (Breslau)
Wednesday, October 2	AM	Beacon Christian High School (St. Catharines)
	PM	Smithville Christian High School
Thursday, October 3	AM	Hamilton Christian High School
	PM	London Christian High School
Friday, October 4	AM	Chatham Christian High School
	PM	Lambton Christian High School (Sarnia)

Contact the High School for complete information.

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Events

Why not take
advantage of our
Calendar of Events
for your next event?

**Calendar of Events**

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

- Sept. 21-29 The International Bible Society presents in concert "Ecclesiastes," Russia's foremost Christian singing group.
 Sept. 21: 7:30 p.m., Mountainview CRC, **Grimsby**, Ont.; Sept. 22: 11 a.m., The Peoples Church, **Toronto**, Ont.; Sept. 22: 7 p.m., Rehoboth CRC, **Bowmanville**, Ont.; Sept. 23: 7:30 p.m., Bethel CRC, **London**, Ont.; Sept. 24: 7:30 p.m., Aylmer CRC, **Aylmer**, Ont.; Sept. 25: 7:30 p.m., Kennedy Road Tabernacle, **Brampton**, Ont.; Sept. 26: 7:30 p.m., Bethel CRC, **Dunville**, Ont.; Sept. 27: 7:30 p.m., Central Baptist Church, **Brantford**, Ont.; Sept. 28: 7:30 p.m., Central Gospel Temple, **St. Catharines**, Ont.; Sept. 29: 11 a.m., Forward Baptist Church, **Toronto**, Ont.; Sept. 29: 6:30 p.m., Bramalea Baptist Church, **Bramalea**, Ont. Info.: (519) 751-3657.
- Sept. 21 Attention all seniors! Find out and see why King's Terrace is today's option. Info. meeting: 2-4 p.m., Second CRC, **Brampton**, Ont. Phone: (905) 457-1308. (#)
- Sept. 21 Annual "Camp Shalom Fall Fair," 10 a.m.-4 p.m., R.R. 4, **Cambridge**, Ont. Admission: canned goods for the local food bank. Lots to do for young and old, and great food! Watch for ad. For info. call John and Irene at (905) 689-8062 (#).
- Sept. 21 Ashley Cleveland, 1996 Grammy award winner, in concert, 8 p.m., Jubilee Fellowship CRC, 13 Wilholme Dr., **St. Catharines**, Ont. With guitarist Kenny Greenberg. Doors open at 7 p.m. For tickets call Judi at (905) 892-6434.
- Sept. 25 Celebration and open house in honor of the retirement of Rev. and Mrs. Peter and Anne De Bruyne, 7:30 p.m., Mountainview CRC, **Grimsby**, Ont. Rev. De Bruyne will preach his farewell sermon at 9:30 a.m., on Sunday, Sept. 29, at Shalom Manor, **Grimsby**, Ont. (#)
- Sept. 28 Symposium on "Biblical Interpretation and the Dead Sea Scrolls." Sponsored by the Dead Sea Scrolls Institute of Trinity Western University, **Langley**, B.C. With featured guest speaker James C. Vanderkam and other experts. From 8:30 a.m.-3:30 p.m., TWU, **Langley**, B.C. Info.: (604) 888-7511.
- Sept. 28 Organist Jonathan Oldengarm plays pipe organ favorites, 7:30 p.m., Benton Baptist Church (90 Benton St.), **Kitchener**, Ont. Free-will offering. Info.: (519) 745-3792.
- Sept. 28 "Praise and Worship Conference" with Grace and Colleen, First CRC, 310 Kingscourt Ave., **Kingston**, Ont. Info.: (613) 542-8350 or 389-5050.
- Sept. 29 Youth service featuring the Christian contemporary rockband "His Band," 6:30 p.m., First CRC, 310 Kingscourt Ave., **Kingston**, Ont. Everyone welcome! Info.: (613) 389-4185.
- Oct. 3 Open house and welcome for Rev. and Mrs. George and Frieda Van Arragon, 2:45 p.m., Shalom Manor, **Grimsby**, Ont. Rev. Van Arragon will be installed as Chaplain at 9:30 a.m., on Sunday, Oct. 6, at Shalom Manor, **Grimsby**, Ont.
- Oct. 5 "Fall Fest/Homecoming '96" at Redeemer College, **Ancaster**, Ont. Alumni annual meeting at 1:15 p.m. Annual membership meeting at 2 p.m. Celebration service at 3 p.m. Banquet at 6:30 p.m. Info.: (905) 648-2131 (#).
- Oct. 6 Dutch worship service led by Rev. Jerry J. Hoytema, 3 p.m., CRC, **Ancaster**, Ont.
- Oct. 11-19 Flute/piano/organ concerts by (from the Netherlands) Marjolein de Wit and Martin Zonnenberg, and Willem Van Suydam (Canada). All events at 8 p.m. Oct. 11: Can. Ref. Church, **Attercliffe**, Ont.; Oct. 12: Chalmers United Church (Martin Zonnenberg only), **Woodstock**, Ont.; Oct. 17: Maranatha Can. Ref. Church, **Fergus**, Ont.; Oct. 18: Rehoboth Can. Ref. Church, **Burlington**, Ont.; Oct. 19: Covenant CRC, **St. Catharines**, Ont. Tickets at the door. Info.: 1-800-376-7199.
- Oct. 18 Come and hear organists Jan Overduin and Jonathan Oldengarm play the pipe organs of St. Matthew's Lutheran and Benton Baptist Churches, **Kitchener**, Ont., simultaneously! At 7:30 p.m. The audience in each church will hear and see both organs via audiovisual link-up. Don't miss this one-of-a-kind concert. Free-will offering. Info. (519) 745-3792.
- Oct. 19 A day of training and encouragement for deacons and other caregivers at John Knox Chr. School, **Brampton**, Ont. (9 a.m.-4 p.m.). Theme: "A story to tell...." Over 30 workshops to choose from. Cost \$35. Contact your deacons for a registration form, or call Diaconal Ministries at (905) 646-4511 (#).
- Oct. 26 Christian Rainbows Fellowship-sponsored special meeting, 10 a.m., **Ingersoll**, Ont. Speaker: Mr. W.J. MacPhee, publisher of *Schizophrenia Digest*. Pre-reg. required \$7.00. Info.: (905) 639-1075 or (519) 631-0307.
- Oct. 26 Ontario CLAC Fall Conference at 5920 Atlantic Dr., **Mississauga**, Ont. The morning session will deal with the topic of "dowsizing." Afternoon speaker: *ChristianWeek* editor, Harold Jantz. Info.: (905) 670-7383.
- Oct. 30-Nov. 2 "Free to Serve," celebrations will be held Oct. 30: Jubilee Auditorium, **Edmonton**, Alta., and Nov. 2: Redeemer College Auditorium, **Ancaster**, Ont. For details, see ad in C.C., Sept. 6/96 (#).
- Oct. 31 Senior Citizens' Day at Redeemer College, **Ancaster**, Ont. From 9:30 a.m. till 3 p.m. Speaker: Prof. Theo Plantinga. Registration fee (includes lunch): \$10. Info.: (905) 648-2131 (#).
- Oct. 31 Fall rally hosted by the London region of the Can. Fed. of C.R. Women. At 9:30 a.m., Bethel CRC, 716 Classic Dr., **London**, Ont. Theme: "From generation to generation." Speakers: Rev. Gerrit Haagsma and Mrs. Ida Kaastra Mutoiga. Admission \$2, bring your own lunch. All welcome. (#).
- Nov. 1 "Christian Festival Concert," by the choirs and brass of the Ontario Chr. Music Assembly, directed by Leendert Kooij. At 8 p.m., Roy Thomson Hall, **Toronto**, Ont. Also featuring Andre Knevel and Sander Van Marion (organ and piano) and Marjorie Ginczinger, soprano. A truly exciting event! Tickets/info.: (416) 636-9779 (#).
- Nov. 10 Dutch worship service led by Rev. Riemer Praamsma, 3 p.m., CRC, **Ancaster**, Ont.
- Nov. 19 Noon hour concert by Jonathan Oldengarm at the organ of St. Paul's Anglican Cathedral (Richmond & Dundas), **London**, Ont. Free-will offering.
- Dec. 15 Dutch worship service led by Rev. Peter Van Egmond, 3 p.m., CRC, **Ancaster**, Ont.



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News

A new Torah sets Jewish feet a-dancing



Sofer Tzvi Fleisher gets ready for his writing task, while Leo Posson holds onto the spool.

Bert Witvoet

ST. CATHARINES, Ont. — The rabbi chanted a psalm and the people joined in as an older member of the synagogue carried the new Torah into the sanctuary. It was a solemn moment, followed by a more

boisterous service of clapping and dancing.

Bringing a new Torah to a synagogue is a rare event, and the September 8 ceremony was the first such occasion in 45 years for the B'Nai Israel Congregation of St. Catharines.

U.S. blacks dissatisfied with public schools

CC Staff (with files from the Christian Science Monitor)

ATLANTA — More and more black parents are sending their children to private Christian schools, even if these are housed in a former strip mall on a busy highway, the *Christian Science Monitor* reports.

In its August 23-29 issue the paper tells of young Ryan Bridges attending Believer's Bible Christian Academy, a school started by a black church whose sanctuary is in the same building. Other such church-started schools are springing up across the southern U.S.

Ryan's mother taught public school for five years but will not return — public education is too restrictive against religion and parental involvement.

"The irony is that blacks — the group that was so vociferous in the support of public education — are now amongst the most vocal critics," James Carpenter, an education professor at the University of South Carolina, is quoted as saying. "They've started seeing some of their numbers defect to the non-

public sector primarily because of a perceived weakness in terms of academics and a spiritual climate they find objectionable or wanting."

Independent black schools now number nearly 400; more than half are affiliated with religious institutions, says Joan Davis Ratteray, president of the Institute for Independent Education in Washington. She says more and more independent schools are being established by Christians, pan-Africans and Muslims.

Children who attend Believer's Bible Christian Academy are instructed using A Beka books; and subjects like science, math and geography are being taught with a Christian slant. Students also study Bible and attend chapel. On Fridays the curriculum focuses on black history, which the Christian books don't cover comprehensively.

According to Sam West, a board member, the school is good for most students because "it combines a family environment, individual attention, good academics and prayer."

Older scrolls wear out from constant use, as readers turn the spools and use pointers to follow the Hebrew script. Rabbi Martin Appelbaum, who had never in his 20 years of ministry led such a service, was exuberant as he jumped up and down, occasionally swinging his hat and whooping, all to the rhythm of the praise songs.

The scroll had been hand-crafted and inscribed in Hebrew by a scribe in Israel and had cost tens of thousands of dollars. Leo Posson, a 79-year-old member of the congregation and a Holocaust survivor, carried the heavy Torah into the sanctuary. He and his wife, Ruth, had donated the sacred scroll in memory of all Holocaust victims, including his mother and sister.

Foundation of Judaism

In Rabbi Appelbaum's introductory remarks, he explained to the audience, which included the mayor, town counselors, police representatives and local clergy, that "the Torah of Almighty God is perfect" and the foundation of Judaism. "This is the greatest thing to happen to a Jewish synagogue, he had told a reporter from the *Standard*. "Most of the people here have never seen it."

The Torah, which contains the five books of Moses, is read



Rabbi Martin Appelbaum chants a prayer.

aloud in the synagogue in its entirety every year. Jews use a silver pointer to follow the text since the inside of the scroll is considered too holy to touch with human hands.

One of the highlights of the ceremony was the completion of the scroll by Toronto scribe (sofer) Rabbi Tzvi Fleisher. The Israeli scribe(s) had left the last few verses of Deuteronomy incomplete, so that as various donors were called to the front



Holocaust survivor Leo Posson carries the Torah into the sanctuary.

of the sanctuary, Rabbi Fleisher could write a letter of the text in their honor.

Making or repairing a Torah is very much a prescribed business, Fleisher later told this reporter. All the elements that go into the parchment and ink have to be kosher. One may not erase a mistake. Every letter has to be a true letter.

A wedding feast

After the sofer had completed the writing of the last verse of Deuteronomy, "For no one has ever shown the mighty power or performed the awesome deeds that Moses did in the sight of all Israel," the Torah was carried out of the sanctuary and onto the street where a bridal canopy (chupah) was waiting. Police had cordoned off a part of Church Street and the congregation followed the procession, clapping and dancing to the music of a synthesizer that had been shoved into a minivan because of the rain.

Upon return to the synagogue, older scrolls were carried to the bridal canopy and once again the procession went up and down a portion of the street.

In keeping with the idea of a wedding, since the new Torah had now been "married" to the older Torahs, the event closed with a feasting on traditional foods.

(Please see page 5 editorial for comments.)

News Digest

The Amish go rollerblading

INTERCOURSE, Penn. — The *New York Times* reports that the Amish are increasingly using in-line skates as a form of transportation. Andrew Herschberger lives in Delta, Pa., while his girlfriend lives 30 miles across the Susquehanna Valley. Herschberger gets there on rollerblades. "It's faster than a horse, and it's fun," he says. "You feel free." He makes the trip in two hours, almost twice as fast as by buggy.

Hundreds of young Amish men now use in-line skates to run errands, play hockey or just for fun. The Amish justify in-line skating as efficient, sensible, and good exercise — an improvement over the long-used leg-powered scooter.

In southeastern Pennsylvania, thousands of pairs of skates have been sold to the Amish in recent years, says a sales manager for the Roller Derby Skate Corp. Motorized bikes or other vehicles are not allowed mainly because they can take residents too far from home.

Fries museum remembers Mata Hari

LEEUWARDEN, Neth. — The Fries Museum has set up a permanent exhibition dedicated to Leeuwarden's most notorious citizen, Mata Hari, reports *Maclean's* (Sept. 16).

Museum curator Gert Hoopmans says that although "we think we know a lot about her, she is very unknown, and that's why we can imagine so much about her." The museum has bought Mata Hari's personal scrapbooks and love letters from a private collector.

Mata Hari, born in 1876, was shot by the French during World War I as a spy for the Germans. Her real name was Margaretha Zelle, the daughter of a local hatter.

Zelle became an erotic dancer in Paris under her new name. She was accused of leaking information about the Allies' new weapon, the tank. She was blamed for the deaths of 50,000 soldiers and for seducing Germany's crown prince.